BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER ..... OFFICE No. 127, WASHINGTON-STREET, OPPOSITE WATER-STREET.

No. 40.—Vol. XVI. WEDNESDAY, OCTOBER 5, 1831. TERMS. { $3 *a year—or,* $2, 50 *in advance.* / *Five copies for* $10, 00 *in advance.*

RELIGIOUS.

THE CHRISTIAN SABBATH.

For the Boston Recorder.

Importance of the Sabbath.

But estimate, if you can, the importance of the universal observation of the Christian Sabbath, from its bearings upon man's TEMPORAL AND SPIRITUAL WELFARE, AS A FALLEN BUT ACCOUNTABLE CREATURE. For is man, or is he not, an immortal being? Has he, or has he not, a soul allied to God, capable of knowing, destined to serve him, and utterly void of real happiness, till it be found in him? Has he, or has he not, received a revelation from Almighty God, according to which he will be judged at the last day? Then, what is man's truest interest, what his essential duty, what his first and noblest object? And what is the great hindrance to his real welfare—to his attention to his religious convictions? Is it not the pressure of earthly things, the undue magnitude and importance which, from their proximity, they assume? Is it not the want of leisure for reflection, the want of a realizing apprehension of the truth of unseen objects? Then the Sabbath gives all this leisure, calls man off from all this turmoil, interposes a day of repose, of recollection, of distinct time for the care of his soul and the worship of God. The Sabbath raises the standard of his moral feelings, brings him to act upon his higher nature, his mind, his rational part, his responsibility to an eternal Judge. The necessities of the body chiefly occupy the six days; the immortal destiny of man and his ultimate vocation by the gospel, claims the seventh. Nothing more tends to improve all the faculties, to quicken the practical judgment, to mature and invigorate the powers of the mind, to enlarge the sphere and multiply the sources of intellectual pleasure, to open the widest avenues to happiness, to unite man with his true end, than the care of the soul and the celebration of the divine worship.

Christianity flows from the Father of lights; it brings plain, interesting, all-important truth to man. It reveals a scheme of infinite love for the recovery of apostate, sinful creatures, in the death of the eternal Son of God. It promises the divine and effectual grace of the Holy Spirit. It constitutes a system of means, in which man is to wait upon God, and where God has promised to communicate himself to man. These means, simple, unostentatious, easy to be employed, are the great medium between the infinite God and his feeble creature. As the Substratum of these methods of instruction is laid the HOLY SABBATH—this gives the time, the space, the monitory call, the privilege, the motive for the employment of them.

There stands Christianity—it speaks in the Bible, the inspired book of God, "able to make man wise unto salvation," which every one is bound to read, to search, to meditate upon. But when? On the day of the Bible, the day which the very first history in its pages institutes and hallows. Blot out the Sabbath; you make the regular and deliberate study of the Scriptures impossible to the vast body of mankind.

Christianity stands forth—she designates an order of men to preach her blessed tidings—she *institutes the ministry of the word—she lays the* faithful pastor, evangelist, and embassador of grace, go into all the world, preach the fall and recovery of man, take out truth from the written volume and apply it to the conscience, open it to the understanding, press it upon the heart of man. There stands the minister of Christ, "as the voice of one crying in the wilderness, Prepare ye the way of the Lord." He vindicates truth, he clears it from the subterfuges of human folly, he sets forth its genuine importance. Then he convokes the assemblies of men, he calls them to repentance and faith, he forms them into churches; he meets them for the purpose of edification, exhortation, comfort. But when is all this to be done? Who is to form the agreement for the time and place of meeting? What is to oblige, invite, persuade men? Who is to suspend the ordinary business of life, and make it possible for the great body of mankind to assist at religious convocations? The HOLY CHRISTIAN SABBATH. Without the Sabbath, all is confusion, distraction, defeat. You have no regular public ministry, no time for calm attention to the preaching of the word, no place for the grand instrument of awakening souls, and building up the Christian temple.

But public and private supplication, confession, giving of thanks, intercession, are essential to the application of Christianity. What is religion without prayer? Where is the profession of the faith of Christ, without holy supplication, in assembled bodies, to seek the divine favor, to honor the divine majesty, to avow our dependance on the divine grace? How are the blessings of revelation to be obtained, without that humble suit and united petition, to which God has been pleased to attach them? The Sabbath abolished, neglected, dishonored; prayer is blotted out from the earth; Christianity is paralyzed; the humility of heart which disunguishes the faith of the Bible from all other creeds, is no more. For it is the day of rest which gives time for prayer, which calls to public and private and domestic devotion, which shuts out the world, and brings man before the presence of his God.

And when, again, are the blessed sacraments of Christ's religion to be administered, if the Christian Sabbath be obliterated, which is destined for the celebration of them, and without which they can never be decently and devoutly attended? These are the external symbols and pledges of the redeeming blood and sanctifying Spirit of our Lord. They are the peculiar channels and means of grace. They follow the Bible, the ministry of the word, prayer. They are the bond of communion between Christians and their divine Head. They constitute a grand branch of the profession of the Christian religion. But they stand upon the platform of the Sabbath, and expire with its fall.

And what will become of the education of children, and the familiar communication of truth to the vast body of the poor and ignorant, without a time and space for those duties, banked in from the wild waste of worldly cares? Look at your Sunday schools, your infant schools, your adult schools, your catechetical lectures, your books and tracts for the young and the poorer classes. Look at the open spot left by the Sabbath for the erection of this spiritual machinery, and its easy operation and blessed fruits. Abolish the Lord's day, and you abolish the education of the population, the inculcation of primary truth, the diffusion of religious knowledge, the amelioration and safe elevation in the scale of intellectual and moral being, of the very classes for whom the Saviour came, to whom he declared his gospel to be best adapted, and whose welfare, temporal and spiritual, he especially consulted.

Consider then, the unspeakable obligation of the Sabbath. On the means enumerated, no one will dispute that the application of Christianity depends—to those means God promises his blessing—in and by these means the Holy Spirit works. We do not speak too strongly when we assert that the efficacy of our divine religion—its holy influences—its transforming, renovating power, very much depends on this one single point, the sanctification of the Christian Sabbath. Every act of profanation of its holy duties, every argument levelled against its authority, every example of a careless, irreligious family, neglecting its claims, goes to undo or prevent the healing virtues of Christianity—it goes to turn religion from a practical, holy, blessed principle, into a form, a name, a pretence.

Nor is it too much to say, startling as it may sound in some ears, that the existence of Christianity in the world depends upon the observation of the Sabbath. Let this visible pledge of allegiance be withdrawn, let this sacred time be filled up by the cares and follies of the world, let public prayer and sacraments, public preaching of God's word and instruction of the ignorant be neglected and virtually renounced—and where is Christianity, where its hold upon man, where its means of operation, where its healing influence, where its application to the heart? Yes; God has bound every thing together. In appointing a Sabbath, he has not instituted a useless, secondary, non-essential rite. The SABBATH WAS MADE FOR MAN—for such a creature as he is—in such a system of means, and with such a revelation as Christianity proposes to him. The same God that knew what was in that Revelation, and what was also in man, ordained the holy Sabbath as the accompanying means of the whole scheme of redemption—as the field in which all its blessings might be sown—as the scaffolding, by the aid of which all the building might be erected. The institution is nothing indeed if left in theory, nothing if abused to wrong ends, nothing if relied on with pride, or frittered away by superstition; but every thing it used for its proper purposes, every thing if practically employed, every thing if animated and blessed with the presence and power of God. WILSON.

For the Boston Recorder.

What objections to the plan proposed for promoting a due observance of the Sabbath.

I have carefully considered the proposed form of agreement to abstain from the profanation of God's holy day; and I must say, that I cannot see any objections to it that were not urged against the temperance pledge, and have been answered a thousand times to the satisfaction of candid and reflecting minds.

What then were some of the objections against a pledge of abstinence from ardent spirits? "I am already temperate," said one, "and need no reformation." "I have always been temperate," said another, "and I can continue so just as well without a pledge, as with one. Do you suspect me of being unable to remain temperate without an express and public promise to do so?" "Do you mean," asked a third rather indignantly, "to insinuate, that I am intemperate? Would you have me, by signing your pledge, *confess* that I am? No, Sir, it is false." "What *need* of any pledge?" asked a fourth. "We can all the cause by our example as well without a pledge, as with it." "We mean," said a fifth class, "to be strictly temperate; but we dislike the idea of pledges, both because we *may* break them, and because they *seem* to distrust our power or purpose to be temperate without them."

Here are the stale, oft-refuted objections against those pledges of temperance which have at length become so popular; and let us now see how they may be applied to the agreement to abstain from Sabbath-breaking.

1. "I keep the Sabbath already." Very well; we supposed so; and this is the very reason why we ask you to support it by agreeing to *continue* your abstinence from its profanation, and to use your influence in persuading others to do the same. We do not call upon Sabbath-breakers, unless they are willing to give up their Sabbath-breaking; and if you keep this holy day as the laws of God and your country require, you are the only man whose *public* example we want.

2. "I have always kept the Sabbath; and I need no pledge to deter me from violating it." So much the better; for we need especially the example of its firmest friends and most scrupulous observers. The pledge may do *you* more good than you are aware; but we respect it mainly for the benefit of the general cause. We wish to create a strong public sentiment in favor of the Sabbath by uniting in its support the example of its most sincere and steadfast friends; and if you have always observed it so strictly, you are the very man whose example we most desire and need.

3. "Do you deem me a Sabbath-breaker? Would you have me confess that I am, by signing the proposed pledge?" Not at all; The pledge implies no such thing; and we wish you to sign it, not because we deem you a Sabbath-breaker, but just because we suppose you respect the Sabbath yourself, and so highly appreciate its importance that you would cheerfully lend it the influence of your public example.

4. "Well, then, you can have the benefit of my example as well without a pledge, as with one." Are you quite sure of it? Where your example *is well known*, it might perhaps exert nearly as much influence; but how can it, without a public pledge, be known beyond the narrow circle of your acquaintance? How can it help to exert an influence through the State, and through the whole land? So very many said at first respecting the temperance pledge; but has not the result fully proved the contrary? Could the example of so many hundred thousand have been embodied, and brought to bear on public sentiment through our country and the world, without a public pledge? No more, then, in this cause; and we need a similar pledge to turn the current of public opinion as strongly in favor of the Sabbath.

5. "I intend to keep the Sabbath; but I dislike every kind of pledges. I *may* break them, and am unwilling to confess that I cannot keep the Sabbath without a pledge." What do you *mean* by this objection? If you *really* purpose to keep the Sabbath, are you reluctant to *say so*? We ask you wisely to let the public *know* your purpose to keep it; and if you are unwilling to let this be known, can you be sincere in your professions of respect for this holy day? But do you wish to leave a way open for violating the Sabbath without exposure to reproach? We ask for no faithless, hypocritical coadjutors in this cause of God and man. We trust the Sabbath has among us friends enough of a different stamp; and to them alone, under God, would we commend and entrust this sacred enterprise. If you really wish for an opportunity to keep or neglect the Sabbath at pleasure, we should dread the influence of *such* auxiliaries, and sincerely hope their hands will not, till washed of their hypocrisy, touch this ark of God.

6. "But we are already bound, as much as we can be, to keep the Sabbath. The laws of our country, require it of us as citizens; and as professors of religion we are *expressly* pledged to observe it *even more strictly* than the pledge you propose seems to prescribe." If so, then what possible objection to *expressing* the obligations that rest on you as citizens, and *renewing* the pledge which as Christians you have made, and so often repeated, before heaven and earth? For the sake of rescuing the Sabbath from profanation, and extending its blessed influences through the land, can you refuse to do so slight a thing as this?

ORMRO.

From the Charleston Observer.

MANY WORSE THINGS ARE DONE.

MR. EDITOR,—Many, I am persuaded, seek to palliate their consciences when violating the law of God, by reflecting that *worse things* are sometimes done by the professed followers of Christ. As an examplification of this remark, let me mention a case that occurred not many Sabbaths ago—A friend who worships in another church, and myself, happened to meet immediately after morning service. As he had passed his own door, I familiarly inquired whither he was going—"To the Post Office" was the reply. "And do you go to the Post Office on the Sabbath," I asked with some surprise—"Yes," he replied: "I have been in the habit of doing so, and if I do nothing worse than this, I cannot be much to blame." My efforts to persuade him that he was in an error, proved fruitless; for he, to use his own language, was "fully convinced that many worse things were done." As to the truth of his position, there can be no doubt. Many worse things are done every day. But by what process of logic, or law, it can be made to appear, that because greater offences are committed, less ones are excusable, I confess myself utterly incompetent to determine. Possibly he may regard it as an appropriate duty of the Sabbath to go to the Post Office, take out his letters, and attend to the secular concerns which they may involve. This would be consistent—whether excusable or not, in the light of the moral law.—But it appears to me that no man can be much profitted by the services of the sanctuary, who can go immediately from the house of God on the Sabbath, to his amusements, or worldly business. As to the motto at the head of this article, all adopt it who pursue their business or their pleasure on the Sabbath. Whether they ride, or sail, or hunt, or travel, they are ready with the apology, that "many worse things are done." It is the drunkard's excuse—the swearer's and the gambler's—and that self-love which so intimately entwines itself about the human heart, gives to the most degraded, the consolation of believing that there are others worse than they. CECIL.

For the Boston Recorder.

HOME MISSIONS.

From a Missionary in Essex Co. Aug. 25, 1831.

"My Society was organized May 4, 1831, and my installation took place on the 18th of the same month. Each of these transactions was attended and followed, by an almost profound silence throughout the parish. The enmities of the church were evidently confounded, and the members of the new Society were strangely silent: for a time it seemed like that solemn stillness which comes with the evening, and prevails far and wide over the deserted field of battle. While very little was said, however, there was evidently much thinking. I was pleased with this change, and stood in expectation. I seized upon the occasion and preached some very plain sermons. I preached on *human depravity* and my people seemed to be convinced of the truth of it, by what they had experienced from their neighbors. I preached up the *Eternal Law*, in its broad requisitions and terrible sanctions,—and, my people seemed to have some apprehensions, that sin lay at their own door. I preached *Christ Crucified*, and free salvation through faith in his blood, and some of my dear people were tenderly affected. We have now a revival of religion. It commenced in the church, and is in progress among the people.

An unusual spirit of prayer was apparent in the church as early as the first of June. In the last week of June, there was one instance of awakening, which was soon followed by others. Since the first of July, there have been 14 instances of hopeful conversion, about as many more, are known to be in a state of inquiry; and there is a very encouraging general state of religious feeling among the people. I preach three times on the Sabbath. On Monday, I meet with the inquirers in the vestry, when the brethren meet for prayer at the same time in the [illegible] house. The female members hold a prayer meeting by themselves on Wednesday. I have a stated lecture on Friday. We have two prayer meetings on Saturday evening. All these meetings are well sustained, and are becoming more interesting every week."

Effect on Hymeneus, Philetus and others.—"In the mean time, the leading men of the old meeting-house are full of rage. They have tried every possible means to draw off the people from my meeting. In hiring young men for the season, they have made it a condition of the bargain that they should not attend my meeting. They have had a most bewitching variety of preachers (some of the most popular Universalists in the State) with a view, I suppose to make a handle of the *curiosity* of my congregation. But I have been equally astonished and gratified to find that no single individual, old or young, in my society, has discovered the least inclination to attend their meetings."

REMARK.—Most signally does God interpose for the deliverance of his people, when they seek his face, from the roaring lion and the raging bear. The church whose present circumstances are stated above has been persecuted with no common share of virulance—and has borne her persecutions with very commendable patience, not fainting under them, nor yielding her strong vantage ground—the promise of Jehovah, under the heaviest pressure of calumny and distraint. The spirit of modern *liberality*, has displayed itself there, as indeed in almost every place where Unitarianism and Universalism have gained the ascendant, and found a respectable minority on the side of God and truth—as the spirit of rancor, revenge, and inveterate hate. Individuals are of course excepted from this general remark—for in every place there are some, whose notions of honor are too elevated to suffer them to descend to pitiful and villainous arts for the support of *any system* of faith. But the conduct of parishes that have thrown off the restraint of evangelical religion—toward those who fear God and love the Saviour, is such as will one day be told to their confusion and sorrow.

God's arm is underneath these churches, during their banishment from the places where their fathers worshipped. His Spirit breathes on them. They will live and not die. But not less than thirty of them need temporary and efficient aid from sister churches! SHALL THEY HAVE IT?

ROMANISM.

The article which follows is from the pen of Heber. It was addressed to one of his Catholic neighbors, and dwells with great moderation upon the errors which that neighbor held as a Roman Catholic.—*Col. Star.*

"1st. We worship God in the language which we understand and usually speak, you in your congregations, worship in Latin whether you understand it or no. I shall perhaps, be answered that there are some of your prayer-books in which directions are given in English to tell you when to kneel, and explanations of that which the priest is saying. That such are allowed, (for it is only of late years that they have been allowed,) is a proof of the gradual progress which truth is making among all classes of men; and is also a tacit confession on the part of your clergy, that our manner of worship is, on this point, more reasonable than their own. But for such as cannot obtain these books, and for the far greater number who cannot read, no provision can thus be made; and I appeal to yourself whether, in a congregation of Roman Catholics, by far the greater number are not necessarily ignorant of the meaning of whatever is said or chanted. Now I will not ask your clergy the reason, if any reason can be given, for so strange a practice. God surely understands all languages as well as Latin, and will hear our prayers which we offer, 'every man in his own tongue, wherein we were born.' Nor will I ask the unlearned man how he can be sure that the priest is not abusing him to his face in an unknown tongue; or how how he can be said to join in a prayer, which he can neither pronounce nor understand. It is sufficient to observe that this practice is directly contrary to the words of St. Paul, in 1 Cor. xiv. 14. 'For,' saith he, 'if I pray in an unknown tongue, my spirit praveth but my understanding is unfruitful. What is it, then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also. Else, when thou shalt bless with the Spirit how shall he that occupieth the room of the unlearned say Amen at the giving of thanks? seeing he understandeth not what thou sayest.' These are the words of an Apostle of Jesus Christ, a man inspired by the Holy Ghost. I leave you to judge which of our Churches, in this respect, conforms to his directions.

"2ndly. Another point in which we conceive the Church of Rome to have greatly departed from Apostolic purity, is the administration of the Lord's Supper. All the communicants with us receive both bread and wine; with you the bread only is distributed to the people, and the priests reserve the wine to themselves. The reason, I believe, which is assigned for refusing the cup is, that it is unnecessary; and this is grounded on the doctrine which is called 'transubstantiation,' or change of substance. That is, instead of supposing, as we do, the bread and wine to be symbols or representations of our Saviour's mangled body, and of His blood poured out for our salvation, your Church maintains that, after the words of the priest, the bread and wine subsists no longer, but are absolutely changed into the very flesh and blood of Christ. And as the body must needs have some blood in it, so they maintain that whosoever partakes in the bread, partakes at the same time in both parts of the Sacrament. But consider, I beg of you, how can such a change be possible? Christ's body is ascended into heaven, not to return till He comes with His mighty angels to judge the world. How, then, can this body, (for the question here is of the *body*, not of that spiritual existence by which, as God, He is present every where;) how can his body be supposed to come down to twenty thousand different churches at once, at the word of as many clergymen, to be divided, chewed, swallowed, and digested? I will go no farther! God forbid that we should believe such abominations! I know it will be answered that Christ Himself said, speaking of the bread and wine, 'this is my body;' 'this is my blood.' But does not Christ, in like manner, call Himself a 'door,' a 'vine,' a 'shepherd?' Do not the Scriptures call Him a 'lion,' and a 'corner-stone?' Does not St. Paul say that the rock from which the fountain flowed in the wilderness was Christ? And do not we understand, in common discourse, the exact force of such expressions? If pointing to my own picture, I should say, 'this is my head,' would any one suppose that I meant any more than the likeness or representation of my head or countenance? How could that bread be Christ? or how could Christ carry Himself in His hand, say grace over Himself, break Himself, to be swallowed by His disciples? Do we not see the bread? Do we not feel and taste it that it is bread still? How then can learned men maintain an opinion which eyes, touch, taste, and smell alike pronounce untrue? But even if I should, for the sake of argument, admit the truth of such a change in the substance; yet would not this justify the conduct of your clergy in denying the wine to the congregation. Whatever the change is now, the same change took place when Christ Himself instituted the Sacrament. Christ Himself, as we learn from Scripture, after supper took the cup, and when He had given thanks, He gave to them, saying 'Drink ye all of it.' And St. Paul, writing to the Corinthian Christians, saith to all of them without exception, 'so eat ye that bread, and drink ye that cup.' And according to to these injunctions, all the congregation were accustomed to receive the wine for almost a thousand years after the death of Christ; at which time the Romish clergy, they best knew why, began to rob the laity of one half of the Lord's Supper, and to make, so far as they could, the word of God of none effect by their tradition.

"3lly. I might ask your clergy on what authority the power assumed by the pope is founded? By what text of Scripture they can prove St. Peter to have been bishop of Rome? or what instance they can show in which the same Apostle (from whom they deduce the pope's prerogative) exercised any authority over the other Apostles? I might ask their grounds for the doctrine of purgatory, and of masses for the dead; for holy water and holy candles; and for many other particulars in the tenets and ceremonies of your Church. But I will not urge these points at present on account of the great length to which my letter has already extended. There is one, however, which I will mention, because it shows the little regard paid by the rulers of your Church to the words of Scripture, and the example of the Apostle whose authority they chiefly profess to venerate. With us, priests are allowed to marry or live single as they find expedient. With you they are, without exception, forbidden to marry. Now, whence comes it, I would ask, that your doctors impose this grievous yoke on men who have the same passions and the same temptations as the rest of the world? They cannot deny that St. Peter himself was a married man; that in the first ages of Christianity priests married like other men; that St. Paul twice gives directions that 'a bishop should be blameless the husband of one wife;' or that the same St. Paul assures us, that they who forbid to marry 'have their consciences seared with a red-hot iron and preach the doctrines of devils.'

"4thly. But heavier charges are yet to come against your Church, charges of so much importance to the vital principles of Christianity, that, as you value the hopes of a Christian, I entreat you to consider them attentively. The first of these remaining charges is the reverence paid by your Church to the Virgin Mary, to saints and to angels. We ourselves have holy-days in honor, and in memory of the chief of these; and collects in which we give God thanks for the benefits which we have, by their means, received, and in which we pray Him to give us grace to follow their good examples. But, to pray to the saints themselves, to sing hymns to them, to beg their mediation with God, is what we dare not do; since, let me ask, what warrant is there in Scripture for our paying them such an honor? What reason have we for thinking that they can hear the prayers which we offer? or how shall we venture to address them in this manner; seeing Christ assures us we must 'worship the Lord our God and serve him only?' and since the Scripture allows no other mediator between God and man save only the Lord Jesus? The Virgin Mary we acknowledge to have been blessed and honored above all women; but a woman still, and, in some respects, a sinful one; nor to be saved except by the merits of her Son, who was also her God. The Apostles, the martyrs, and the other holy men who have departed this life, were, and are our fellow creatures and fellow servants, and therefore not to be adored; and St. Paul gives us an express caution saying 'Let no man beguile you in a voluntary humility and worship of angels!' Nay, these holy beings themselves are so far from claiming such honor, that when St. John fell down at the feet of one of them, he answered 'see thou do it not! I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God!'

"5thly. A still more serious charge remains against the Roman Church,—that is the honor and worship paid to images and pictures. I am well aware that Christians of every persuasion are indignant at the charge of idolatry. But it remains for the divines of your Church to prove by what authority, what distinction, grounded on Scripture, they can exempt from this grievous imputation, the practice which they not only permit, but enjoin. To represent God the Father under the likeness of an old man, or otherwise, in any picture or carving, (a sight too common both in your books and Churches,) is surely no other than that crime which God so expressly forbids in the book of Deuteronomy. 'Take ye therefore good heed to yourselves,' saith Moses to the Israelites, 'for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire. Lest ye corrupt yourselves, and make you graven images, the likeness of male or female.' Other images or pictures, as of the Virgin, of our Saviour, of the Apostles, or of different transactions in the history of the Bible, are not indeed, forbidden to be made, or to be placed as Christian ornaments in Churches or in dwelling-houses; but to worship these, to bow, or kneel down before them; to say our prayers to them; to burn candles or perfumes before them; to crown them with garlands or jewels; to hope for any help or relief from them, is surely no other than the very same fault of which the ancient heathen were guilty. St. Peter when he paid his visit to Cornelius the centurian, forbade Cornelius to bow down before him, saying, "Stand up, I also am a man." The angel's answer to St. John I have already told you. Shall we then do that to St. Peter's picture, which St. Peter, if he were present would not suffer to be done to himself? Shall we pay that reverence to a piece of wood, with gilded wings, which a real angel would not receive, but declared to be due to God alone? And is it not far better to contemplate Christ with the eye of faith, where he sitteth at God's right hand, than to direct our eyes, our attention, and our prayers, to a painted representation of His sufferings? Above all, by what distinction is it, by what permission of God, or what text of Scripture, that the Roman Catholics hope to escape the sentence of that Holy Book, which saith, 'cursed is he that maketh any graven or molten image to worship it?' or of that commandment wherein we are told, 'thou shalt not bow down to them nor worship them?'

"I remain your sincere well-wisher,

"REGINALD HEBER."

ANDREW FULLER'S WRITINGS.

My views in the doctrines of religion attain greater clearness, chiefly, at present, by means of Andrew Fuller's writings. Ask Mr. —— to read them. The way some of us presbyterians are bred to look upon the gospel, as a sort of special provision for the elect, trammels the preaching of the glad tidings of great joy to all people. Put election in the place it ought to hold, after the rejection which the wilful depravity of man will make of the expression of the love of God in Christ, and then we only see in it God's purpose that heaven shall be filled with holy worshippers, gathered and sanctified by his Spirit on the earth, and we understand how Bethsaida and Capernaum really increased their condemnation by refusing the gospel of Christ. The fullness of the love of God towards a sinful world can never be too loudly expressed; it has no bounds but his own holiness. Whosoever will become holy shall be saved, and shall not come into condemnation, but is passed from death unto life. A just view of this love of God convinces of sin, and is a terror to the ungodly, as much as it is consolation and life to the renewed. I hope Fuller's works may be within your reach, and if you can have President Edwards, read his account of the revival in New-England; his sermons seem to me the best in the language.

A friend walking with me the other day, in the energy of conversation, fell upon a choice way of describing. He spoke of one man whom he did not believe in, who filled a certain space in the public eye; and then of another, a methodist preacher, he said, "I believe in him. In short, *I believe in every body who believes in prayer.*" I also am also exceedingly tolerant to every body that believes in prayer. The straitness of sect finds no advocate in me, and if I were once more at your dear husband's table, I should express my deep regret at the almost intolerable, immeasurable *wideness* of the *straitness* of a Confession of Faith, that fills a volume. Here is surely too much to sign to. But it may be safest, and as I happen to believe it all, it only does me harm by shutting me out from nearer communion with those whom I ought to love. We are coming to have a tempest of a controversy in our church about Confessions of Faith. What it will issue in, whether a better understanding of our Christian liberty, I know not, but I trust we may live to see the day when we shall be much farther advanced towards the millennial state than at present. Douglas of Cavers finely remarks of the Bible Society, that it has done better than to confute a thousand heresies; it has silenced the controversy. All lovers of philanthropic societies, all men valorous for Christ and full of good deeds to their fellow men, in this great age, are becoming visible, and must love each other; and the vast stream of effort which christianizes a continent, may hereafter stand in the stead of a Confession of Faith. REV. M. BRUEN.

FEMALE PIETY.

Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures esteem, and adds a dignity and a worth indescribable, to all her deeds. How sweet! when the mistress of a family is the handmaid of the Lord—when the mother of children is an example of piety,—when the wife of the bosom is espoused to the Redeemer! how desirable that the daughter be a chaste virgin to Christ; that the sister lean on his arm who sticketh closer than a brother! that the songster of the temple belong to the heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, that they guard the interest and health of his heaven-born companion and the children of the covenant! When about to leave

her a widow, and commit to her exclusive care his helpless offspring, how consoling, if her character is such that she can lean on the widow's God, and put her children under the guardianship of Him, who is the Father of the Fatherless! Then he quits the world calm and happy! supported by the hope that he shall meet them all in Heaven.

INTELLIGENCE.

AMERICAN BOARD.

[*From the Missionary Herald for September.*]

Greece.—At the last dates Mr. King's school at Athens contained 176 scholars, and he was about to divide it into two, one for boys and the other for girls.

ARKANSAS CHEROKEES.

A letter from Mr. Washburn, dated at Dwight, July 11, gives the following account of a revival of religion in that vicinity:

It is with feelings of thankfulness and joy, to which I cannot find full utterance, that I announce the fact that we are enjoying to a considerable extent a revival of religion among this poor people. Five natives now stand proposed for admission to the church. Ten others are rejoicing in hope; and, as far as we can judge, give us reason to hope for them, that they are indeed born from above. All these are persons living above us on the Salisaw. In addition to these, we are permitted to rejoice over four of our dear Cherokee youth in the female school, as the children of God. For several months past there has been an unusual solemnity and tenderness upon the minds of a considerable number of the girls, which has convinced us that the good Spirit was striving with them. For a few weeks, the four alluded to have been rejoicing in the sense of pardon. We never saw youthful converts appear better. Several of the scholars, and more among the people, seem to be subjects of conviction more or less pungent; and many have their attention more solemnly arrested than ever before.

In the north-east part of the nation, bordering upon the white settlements, there is also very considerable excitement among the Methodists. They have lately taken into their society about twenty persons connected with the Cherokees. Several of these had been professors in the old nation, and had fallen back and become desperately wicked. Others are serious persons, received as seekers; and a few others we hope are true converts.

This work is evidently of the Lord. It illustrates the sovereign freeness of his grace. The church here has for a long time been in a state of great coldness. A few have mourned and prayed in secret over our declensions; but as a church, we have been, and I fear still are, very far from what we ought to be. There is now evidently a waking up, and I hope we shall all soon be engaged with our whole hearts in seeking for the continuance and spread of the good work. Most of our native members are revived, and I think this is the case with all, or nearly all the mission family here, as it is with our fellow laborers at Fairfield among the Cicks of Illinois.

We have three appointments for three-days meetings in the nation, the first to begin next Friday. I believe all who love our Lord Jesus Christ among us have made these meetings the subject of special frequent prayer. I trust many will go to them under the influence of a heavenly unction, and we hope and pray and expect to witness displays of God's saving grace. We expect our brethren from Union will unite with us, and also some of our Methodist and Cumberland brethren from the white settlements.

MISSION NEAR LAKE SUPERIOR.—Mr. Boutwell and Mr. and Mrs. Hall destined to the Chippewa, or more properly Ojibway Indians, near the southwestern shore of Lake Superior, arrived safely at Mackinaw on the 23rd of July. It was thought advisable by the members of the mission family there, for Mr. Boutwell to remain at Mackinaw one year, where he might aid Mr. Ferry in his labors, and enjoy greater facilities, perhaps, than in the interior, for acquiring the language. Mr. and Mrs. Hall, with Mr. Ayer, as teacher, and Mrs. Campbell, a member of the church at Mackinaw and well acquainted with the English, French, and Ojibway language, as interpreter, started in company with the traders, for the field of their future labors in the interior, on the 5th of August.

DARKNESS IN EGYPT.

The following extracts are from the Journal of Rev. Theodore Mueller, of the Church Missionary Society.

March 1, 1831—Arrived at Tomieh, the first village in the Fayoum, on the borders of the Desert, at 10 o'clock A. M. I was so exhausted, that I was obliged to stay in the khan of Tomieh until the following morning before sunrise, when we set off for the Medineh El Fayoum. We had again to ride on desert ground, for several hours; and we then entered a field where people were busy in gathering the barley harvest, and others were watering the fields. But the wretchedness of the inhabitants of this, as well as every other part of Egypt, takes away the pleasure which the fruitful fields and the luxuriance of nature afford to the traveller. The poor husbandman in the country walks about half naked, and is actually starving in the midst of plenty. The villages which I passed, looked more like old ruins and heaps of clay, than habitations of men. There were once 166 villages in the province of Fayoum; but now there are only 66.

March 5—Early in the morning two priests came, also a schoolmaster, and two Scribes, with whom I spent nearly the whole afternoon in, I hope, not a useless conversation. I spoke with them on the necessity of reading the Word of God, and that it is now *high time to awake out of sleep* and to seek our *salvation with fear and trembling*. I reproved them very sharply for their seeking consolation in strong liquor, instead of seeking it in the Word of God and the consolation of the Holy Spirit. They could not deny it: I often heard them, both in Upper and Lower Egypt, say that they drink liquor in order to forget their oppressed state. Alaida Gabriel said, if he or another priest spoke to his people in this way, they would send him out of the house. "But," said he, "we, who are obliged to live by the good-will of the people, dare not offend them, else we should starve." I reminded him of Luke xxxiii.

March 6.—To-day the Christians are feasting and making merry, because their great fast begins to-morrow. There is neither preaching nor teaching here on a Sunday, because all who are in the Pasha's service are obliged to labor on a Sunday as well as on a working-day; and as the convent where the Copts of this place go to church is too far for them to be back in the time, they neglect divine service altogether, except on some peculiar holidays and feasts during the year. Yesterday I sent my servant to Dimeh, a village in the neighborhood of the Medineh, in order to hawk the books about. He came back this afternoon, complaining that the people like their pastors more than the Word of God. "Besides," said he, "the people are so poor, that they must first sell something of their household-stuff in order to buy the Gospel."

March 7.—Visited the schools in the Medineh, and gave to each school-boy a spelling-book. I exhorted the schoolmaster, in each of the three schools, to take care of his little flock; not forgetting that he must give an account before the judgment-seat of Christ, whose little flock he is intrusted with, to lead and to direct them into the way of everlasting life. I was pleased to find the oldest class reading in the gospel which Mr. Lieder presented them with some years ago.

BAPTIST BURMAN MISSION.

Intelligence of the death of the Rev. George D. Boardman has been received, and also of the increasing prosperity of the mission. The Watchman says of Mr. B.:

While we affectionately sympathize with the afflicted widow, we have reason to praise God for the blessings which he has made him the instrument of diffusing among the heathen; and especially that in the closing scene of his last illness, he was permitted to witness the baptism of thirty-four Karens, brought by his instrumentality to the belief of the gospel and the love of the truth. These thirty-four Karens were baptized by Rev. Francis Mason, associate Missionary, Feb. 10. Mr. Boardman being present. On the next day, Feb. 11, he deceased. 69 Karens in all have been baptized—32 in the three months of December, January and February.

The demand for Tracts in Burman, says the letter of Mr. Bennett, is greater than our press can supply. 24,000 had been printed up to last January. Mr. Judson in Rangoon writes that he wants a thousand *per week*, and they are called for at his house. The epistles of John were expected to be issued last May, and perhaps Luke.

ENGLISH BAPTIST MISSION.

An addition of two Missionary stations has been recently made; including Lal Bazar Chapel, there are now seven stations, viz. Calcutta, Boustollah, Luckyantipore, Kharee, Chitpore, and Howrah.—[*Ch. Watchman.*

Preaching to the Natives.—Mr. C. C. Aratoon, assisted, in Hindoostance, by a native brother, has preached the gospel to thousands in Calcutta. Good attendance is given at the Bungalows. The Mahommedans have become more attentive, and have assembled in greater numbers. The New-Testament in Hindoostance and Persian, has been more read of late. Some have read it from curiosity, and from the opinion that it contains predictions of Mahomet, their prophet. Tracts are well received, and Mr. Yates is of opinion that they have occasioned much inquiry, as some of the Mahometans have endeavoured to reply to the objections against Mahometanism in the Tracts.—[*Id.*

Type Foundry and Printing Office.—This establishment was begun in 1818. It now affords regular employment to 140 persons. Types in most of the languages of India have been cut and cast at the foundry for other stations in the West, and Burman, Malay, Siamese, &c. for the East. Publications are proceeding for the Calcutta Tract Society, and also for the School Book Society. 2000 copies of a new translation of the Testament in Bengalee is begun.—[*Id.*

Translation.—This department is superintended by the Rev. Mr. Yates, and a copy of the whole Testament is prepared, with the assistance of a Pundit. It is to be carefully re-written, and if possible, the version rendered more idiomatic, elegant and simple.—[*Id.*

REVIVALS.

MASSACHUSETTS.

Fitchburg, Mass.—God is pouring out his Spirit in this place, and in the riches of his goodness turning precious souls unto Himself. The work began six or eight weeks ago, and has progressed with great power. More than *seventy* are now, through repentance and faith, indulging, as we trust, a good hope in the Saviour;—and between *eighty and one hundred* are asking, with earnest solicitude, what they must do to be saved. Within this period of time, eight or ten have been added to the Baptist church in this place; but the Congregational society have shared much more largely in this work of God's Spirit. A number of Sabbath School Scholars, from thirteen to fifteen years old, are among the converts. There is no special excitement, but "the still small voice" of God is speaking to the deep, deep heart," convincing it of sin, of righteousness, and of judgment to come." Neither is there any appearance of opposition from those of different sentiments.

Early in July last a special effort was put forth in the *Temperance cause* in this place—and it is worthy of remark, that the benefits of this revival have been very manifest, in such neighborhoods and individuals as engaged most heartily in that effort. [*Communicated.*

Beverly.—Rev. D. Oliphant writes to the Editor of the Boston Recorder, under date of Oct. 1, as follows:—A four-days meeting was held in this town about the middle of August. There had been a Revival the preceding autumn and winter, and more than ordinary attention to religion during the spring, and up to the time of our meeting. More than 60 had been added to the Third Congregational Church as the fruits of it. The four-days meeting was one of unusual interest. The church generally, and the Congregation had looked forward to it with much desire, and attended on its services with great constancy and solemnity. A deep and extensive impression was made by them. During the meeting and the week succeeding, about 70 cherished hope in Christ, and up to the present time, about 100. The work is still in gradual progress. A very successful minister also in the Baptist Society have shared in this work of grace.

Protracted Meeting in Malden.—A correspondent, who on Lord's day, Sept. 11, attended the concluding exercises of a four days' meeting at Malden by the Methodists, remarks, that there appeared to be much harmony and brotherly love between different denominations on that occasion. At an early meeting on Sabbath morning, members of the Congregational and Baptist churches were present. In the evening of that day, the Congregationalists and the Baptists dispensed with their usual lectures, the Baptists kindly offering their Meeting-house as being much the largest, for the accommodation of the Methodists. Here the members of these churches, with their pastors, united in public worship. At half-past seven a discourse was preached by the Rev. Mr. Ireson, followed by several exhortations and prayers after which the meeting was closed by the Rev. Mr. Briggs, of the Baptist church.—*Ch. Watchman.*

South Reading, Mass.—A pleasing attention to religion has commenced in South Reading. In two of the religious societies more than thirty have indulged hope in Christ within a few weeks.—[*Id.*

VERMONT.

[*From the Narrative of the state of Religion within the bounds of the General Convention of Congregational Ministers, presented at its late meeting at Windsor, and published in the Chronicle.*]

Special revivals of the work of God are reported in the following towns, viz. Brattleboro' East Parish, Halifax, Wilmington, Marlboro', Marlborough, Grafton, Putney, Springfield, Weathersfield, Windsor, Woodstock, Bridgewater, Barnard, Hartford, Norwich, Thetford, West Fairlee, Vershire, Bradford, Newbury, Corinth, Washington, Chelsea, Tunbridge, Royalton, Randolph, Braintree, Rochester, Brookfield, Williamston, Waterford, Lyndon, St. Johnsbury, Peacham, Danville, Barnet, Lunenburgh, Walden, Cavendaux, Barton, Derby, Bromington, Irasburgh, Troy, Westfield, Hardwick, St. Albans, Berkshire, Enosburgh, Montgomery, Jericho, Williston, Burlington, Westford, Essex, Cambridge, Swanton, Middlesex, Waterbury, Moretown, Fayston, Waterbury, Barre, Plainfield, Marshfield, Adison, New Haven, Weybridge, Middlebury, Cornwall, Shoreham, Bridport, Vergennes, Ferrisburgh, Charlotte, Monkton, Hinesburgh, Bristol, Whiting, Salisbury, Brandon, Pittsford, Rutland, Castleton, Benson, Westhaven, Orwell, Hubbardton, Wallingford, Tinmouth, Shrewsbury, Clarendon, Castleton, Poultney, Rupert, Dorset, Manchester, Sandgate, Pawlet, and Bennington, in this State, and South Granville, and most of the churches in Essex County Association, N. Y.

The number of towns in this State is 245; the number in which are churches in connexion with this body, according to our last printed minutes, 197. The number in which revivals have been reported, is 89, besides many others not mentioned in the above list, in which conversions have taken place, and appearances are uncommonly favorable. These towns are situated in every part of the State. Many of these revivals have but just commenced, and the greater part of them are yet in progress; yet it is believed that the number of conversions already cannot be less than 5,000. Of these, some have united, and others probably will unite, with other Christian denominations, who are our fellow laborers in this great work, and through whose labors there have doubtless been many conversions, of which we have received no information.

Looking for the means which have been more or less directly concerned in bringing about the blessed results over which we rejoice, we cannot but feel that the "Temperance Reformation" has been an important pioneer in preparing the way for "the coming of our Lord." To a very great extent, our churches had been freed from the deadly nuisance of "strong drink." The sweet incense of the sanctuary was no longer polluted in its ascent to heaven by the tainted breath of intemperance; and impenitent men in our congregations no longer paralyzed their moral sensibilities and grieved away the Spirit of God by a resort to the intoxicating cup.

We must notice also, that the system of Biblical instruction, in Sabbath schools and Bible classes, embracing a large portion of our congregations, has, during the last three or four years, been prosecuted with increasing energy and success.

To these we would add as a direct and exceedingly efficient means, "protracted meetings," continuing from three to six and eight days, and attended with much prayer and a peculiarly plain and faithful exhibition of divine truth. It seems to us worthy of special notice, that in the prayers and instructions of Christians and Christian ministers, while they have spoken of the obligations of immediate submission to God, their whole mind and heart have gone along with what their lips have uttered. They have prayed with hope, and they have exhorted with hope; and their known expectation has produced upon the minds of the impenitent, a conviction of the duty and practicability of obeying the requirements of Jehovah. And hence the sinner, while the living truths of the Bible and the influences of the Spirit have been stirring his conscience and warming his heart, has *soon* yielded obedience, and found that "in keeping the commandments of God there is great reward." We cannot leave this subject without admonishing the churches to guard with holy watchfulness this powerful means of advancing the Redeemer's kingdom, to which the finger of God is pointing them. Let it ever be remembered, that men become "new creatures in Christ Jesus," by the Holy Spirit rendering effectual the truths of the gospel. Let Christians then see to it that they "wait only upon God" in prayer, and in the plain and simple exhibition of divine truth. Peculiar care seems also requisite, that Christians do not relax in their feelings and efforts at the close of a "protracted meeting." Then is the time by fervent prayer and assiduous labor to nurture the budding promises of good. By indulging in a spirit of slumber at such a time, a church may lose irrecoverably a great amount of moral power, and put in fearful jeopardy the salvation of many souls. To guard against abuses and secure the best results from these meetings, it would seem indispensably necessary that there should be such an understanding and arrangement between the churches in any given district, as would prevent their too frequent recurrence. Perhaps, as a general rule, no minister ought to be called away from his own people to attend such a meeting, oftener than once in three weeks. Without such a caution as this, it appears to us, that the cause of Christ must ultimately suffer severely, in the neglected minds and exhausted powers of his ministers, and in the want of instruction and pastoral care in the different churches and congregations. With these suggestions we would commend to th prayers and heaven-directed wisdom of the friends of the Redeemer, this tried, approved and powerful instrument of promoting those precious "revivals" with which the "scenes surpassing fable and yet true" are to be ushered in, who the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.

Brookfield, Vt.—Rev. Daniel Wild writes to the Editors of the Chronicle, Sept. 20th, as follows:—

About the first of May last, there were some among us that seemed to be grieved at the moral desolations around us; and felt, if we may judge from appearances, that something must be done or we were a lost people. These were led to pray earnestly for the spirit of God to descend, both upon careless Christians and the impenitent. This deep feeling continued, it spread, and led to *action*.

From this time, there was a gradual increase of religious feeling, both upon the minds of Christians and others, till about the 20th of August. During this time it was noticeable that as a spirit of prayer increased among Christians, anxiety increased among the impenitent.

At the commencement of our protracted meeting, there were between 20 and 40 hopeful conversions; and our expectations were raised. Christians here did expect to see the wonderful display of God's mercy.

The second day of the meeting, (there being no arrangements made concerning its management, otherwise than earnest prayer that God would manage it in a way which would promote his glory and the salvation of souls) the pastor and church took their places in the aisles, and asked the forgiveness of an impudent congregation for their unfaithfulness to them, and brought the Lord to forgive them all their numerous and aggravated sins. This was done without any reluctance, and, apparently, with a deep sense of personal guilt, on the part of every member of the church present. The meeting, during the day, was characterized with deep feeling and strict attention to the word preached. But still, there appeared to be something in the way; for sinners were not converted. This circumstance led some to suppose that there were yet obstacles in the way, and inspired them to self-examination and prayer, that the Searcher of all hearts would, in mercy, not in judgment, remove such hindrances, if they existed.

Before public exercises commenced, on the morning of the third day, instead of making arrangements, the ministers prayed that the Lord would come down and manage his own work. And we believe this prayer was heard. For as soon as the meeting was opened, some members of the church, who were absent the day before, requested the privilege of making their confession verbally. They did so with countenances expressive of the deepest feelings for themselves, their relatives, and the impenitent, generally. Then, a brother in the ministry was requested to address those present, who entertained secret hopes. He did it with unusual feeling alleging at the same time, that he spoke from experience, and besought them by motives the most commanding to take a decided stand for God. This message went from the heart, and reached the heart; for no sooner was an opportunity given, than the broad aisle, and some others, were filled with those of this class. It may be superfluous to say that this was a season of awful solemnity, rendered so in account of the unexpected number, and the deep feeling which they manifested.

It now seemed that every obstacle was removed out of the way; for the prayers and efforts of the ministers, of the church, of those who had entertained secret hopes, and of all Christians were, apparently, concentrated for the salvation of the impenitent. Nor did they pray and labor in vain. In the afternoon, between two and three hundred took their places in the aisles expressing a deep anxiety for the salvation of their souls. In the evening, the meetings all over town, were such as evinced the powerful operation of the Holy Spirit.

The next day, the meeting was still more solemn: In the afternoon, those who had entertained secret hopes, together with those who recently expressed the joys of pardoned sin, were invited to be seated by the side of the communicants. These numbered no less than one hundred.

The number of those who took the anxious seats, cannot be told. On this point, I will only say that the number who *did not* take the anxious seats, did not exceed thirty; and some of those before the meeting closed, exhibited deep feeling. It is thought, by the best judges, that the whole congregation would number from seven to ten hundred, and that those who were hopefully Christians did not exceed three hundred.

I am happy to say, that since the meeting the work has been still more interesting. The next Sabbath was a season of [illegible] larger than on the preceding Friday, and God's presence was still more visible.

In conclusion, I would say that our Methodist brethren held a Camp Meeting in town the same week of our protracted meeting, which was unusually blessed with the outpourings of the Holy Spirit. We rejoice that all Christians at this place seem to concentrate their efforts to save souls from endless wrath, and that their efforts are greatly blessed. And I flatter myself that I speak the language of every heaven-born soul in this place, when I say, the glory all belongs to the infinite God. "Let every thing that hath breath praise the Lord. Praise ye the Lord."

SYNOD OF UTICA.

[*From the Narrative of the State of Religion, presented at the late annual meeting of the Synod at Potsdam.*]

Revivals of religion have been numerous and powerful. Many a moral desert has been converted into a garden, and many in Israel have exchanged the voice of lamentation for shouts of thanksgiving and praise. It deserves to be recorded to the praise of divine grace, that within our bounds, and since our last solemn assembly, as a Synod many thousands give evidence that they have passed from death unto life. We take pleasure in recognizing the very glorious, and delightful fact, that the instructions of the Sabbath School and Bible Class have been blessed abundantly.

Among the churches of St. Lawrence Presbytery, Potsdam and Gouverneur have shared most richly in the Spirit's influence. As these revivals are of quite recent date, it would be premature to form an estimate of their extent and power.—Many other contiguous churches have shared also in the same grace of God. Watertown, Pebille, Sacket's Harbor, Adams, Brownville, Le Roy, Orleans, Lowville, Martinsburgh, Denmark, Turin and Leyden; within the bounds of Watertown Presbytery, have been refreshed from the Lord. Other places adjacent have been likewise visited. In most of those places the work of the Lord has been very powerful. Oswego Presbytery has been no less favored with revivals. Every town within its bounds with only one or two exceptions, where the gospel is statedly preached, has been watered with refreshing showers of salvation. Among the places thus favored are Camden, Florence, Vobury, Oswego, New Haven, Mexico, Richland, Sandy Creek and Hannibal. Within the limits of Oneida Presbytery, many congregations have been graciously visited during the past year. The Spirit of God has descended with power upon Utica 1st 2d and 3d churches, Whitesboro,' New Hartford, Augusta, Trenton, Floyd, Boonville, Rome, Bridgewater, Fairfield, Vernon, Verona, Norway and some other places. In the Presbytery of Otsego, the showers of divine grace have descended upon Westford, Worcester, Fly and Oaks Creek, Maryland, Cooperstown, Hartwick, Milford, New Lisbon, Butternuts and Bowman's Creek.

It deserves also to be recorded as an event auspicious to Zion, that the Bethel Flag has been erected at Oswego, Sacket's Harbour and Ogdensburgh, and provisions have been made by the generosity of a single individual, to supply all the seamen on our borders with the word of God.

Individuals of every age, condition and sentiment—the child, and the man of gray hairs; the orthodox sinner, and the open infidel have been converted to God. Many have trembled before the power of those very truths which they before discredited. The Universalist has trembled at the view of eternal punishment; the deist has felt the truth of divine revelation; the atheist has been forced to acknowledge that there is a God in heaven. A considerable number of drunkards have been reclaimed, and give pleasing evidence of a regenerate mind. No such cases, however, are known to have occurred, except in connection with the principle and practice of total abstinence.

Broome, Schoharie Co. N. Y.—A letter from this place, to a Christian brother in Newport, R. I. states that a blessing is accompanying the labours of the Rev. John Ormsbee, in that town, and that a revival has commenced under his ministry. About the middle of August, Christians began to hold prayer-meetings with more frequency. They had at this time been favoured with a visit from a New-England brother, whose mind was affected with their circumstances. He continued with them about eleven days, and was rendered greatly useful in their social conferences, and in conversation with individuals. Religious meetings were crowded, and many became anxious respecting the salvation of their souls. Among those who had become the happy subjects of the free forgiveness and the grace of God, one elderly lady was numbered, of the age of 101 years. Mr. Ormsbee has had the pleasure of baptizing twenty-one. Others were inquiring with deep anxiety, and soliciting the prayers of Christians in their behalf.—[*Watchman.*

Trumbull County, Ohio.—A letter from Rev. D. Miller, from which we are permitted to extract, contains the following interesting intelligence:—

'It is becoming a very interesting time in this County. I am at home but a small part of my time. Have visited as many as ten towns; and find something favorable in almost all of them. I returned last evening from a five-days meeting in Vienna. It was judged there was rising of a thousand people present. The meetings were still and solemn as death. About 150 took the anxious seat. It is not known how many had hope, that they had submitted to God before we separated. I should suppose as many as thirty. In Southington, Farmington and Bristol, quite interesting. In Farmington about twelve had hope.'

[*Obs. and Tel.*

BOSTON RECORDER.

WEDNESDAY, OCTOBER 5, 1831.

EDITORIAL MATTERS.

On returning, after a short absence, we found on our table two matters relating to the character of the Recorder, which demand a brief notice.

1. The Editor of the "Christian Lyre" has seen fit to charge us with "misrepresenting," in the Recorder of August 10, a communication from him, which we received and declined publishing. This charge is made in the New York Evangelist. An anonymous writer in the Hampshire Gazette repeats the charge, accusing us of "*garbling* Mr. Leavitt's communication by extracts," and of "*intentionally* misrepresenting his whole argument." This accusation, both in its original and in its echo, is utterly unfounded. Our account of the argument used in Mr. L's communication was *scrupulously correct*. Mr. L. and the Hampshire Gazette will see the propriety of sustaining or withdrawing the charge. We demand it of them as a right. The communication in question was returned to Mr. L. at his request, and we have no copy. Let him publish it.

That the misrepresentation *may* be elsewhere than with us, is evident from the following:

(1) In his communication published in the Evangelist, Mr. L. speaks of "G. S. P." (see Recorder of July 27), as denouncing the Lyre "*merely* for a few instances of false grammar"—as inferring that it is "not fit to be used, on account of its containing cases of bad grammar on eight of its pages." That this is "misrepresentation" any one may satisfy himself by turning to the communication of "G. S. P." as above.

(2) In the same communication Mr. L. says: "The Editor of the Recorder would make his readers believe that I was foolish enough to contend for these very faults, as the means of the good which has followed the use of the Lyre." Now in the article on which Mr. L. is commenting, we said: "In order to prove the injustice of that criticism, Mr. Leavitt must show, either that the faults pointed out in his work do not exist—*that they contribute on the whole to its usefulness, or at least do not hinder it*—or that a book cannot be made with all the excellencies of his and without its faults. *Neither of these does he attempt*—except so far as the following sentences go." We then quoted two sentences, one stating that some of the faults pointed out had been corrected, and the other giving a reason—the perplexity it would occasion to "plain singers"—for not correcting others. So far then were we from wishing, as Mr. L. charges us, to make our readers believe that he contended for the faults of the Lyre as a means of doing good, that we expressly said that he did not attempt to defend the book on that ground. We have too much confidence in Mr. L.'s integrity to accuse him of "intentionally misrepresenting" anything; but it does seem strange that he should copy the above, down to "without its faults," and, *stopping there*, make a charge in direct contradiction to what we said in the very next six words.

We attribute the above errors entirely to a bias in Mr. L.'s mind, of which he is unconscious, but which naturally results from the deep interest which he feels in the success of the Lyre as a means of doing good. On examining the subject in a cooler moment, he will find, if we mistake not, that the very serious charge which he has published against us, originated in the same source; and will be ready to acknowledge his error. If not, the publication, in the paper where the charge is made, of his communication and the article of ours of which he complains, will enable readers to judge between us.

2. Mr. Orr, Secretary of the African Education Society and Editor of the American Spectator, says, that at the meeting of the General Association at Taunton, he appeared as the representative of the Society with which he is connected, and not of the *Colonization* Society, as was stated in the Recorder; and also, that the Association, instead of recommending the *Colonization* Society to the prayers and good wishes of the people of Massachusetts,—as the Recorder had it—expressed unanimously, of the *Education* Society, "their opinion, that its object is essential to the best interests of the American people; and recommended it to the favor, assistance, and charitable contributions of ministers and churches in Massachusetts." He adds:

"At the same time these very singular mistakes were going abroad with the sanction of the Editor's own authority, he rejected an anonymous article on topics vitally important to the African cause, because he had not the *proof* of facts mentioned therein, with which he ought to have been one of the first to become acquainted. We say sincerely that we have great respect for Mr. Tracy, as an editor; but he will excuse us for thus giving him a hint, that his own authority may sometimes be as doubtful as that of others."

Before making this personal accusation of carelessness and inaccuracy against the present editor of the Recorder, Mr. Orr should have been sure of his facts. The article in question, like most of the articles in the same number, was in type before the accused took charge of the Recorder—it was prepared by a member of the Association—and it did not seem to us at all singular, that Mr. O., though Secretary of the Education Society, should still hold the commission which he once acted under, from the kindred institution. We are glad to correct the error, even at this late day; but should have been much better pleased had Mr. O. taken the trouble to point it out to us sometime during the month or two which he spent in this vicinity after it was published.

In intimating that our "author by may sometimes be as doubtful as that of others," Mr. O. seems to have forgotten that "*Mr. Nobody*" was the personage from whom we received the rejected article; and that, if our language betrayed ignorance "on topics vitally important to the African cause," it was and continues to be his duty, as one acquainted with the topics referred to and employed in promoting that cause as his chief business, to furnish us with the necessary information. We are still as ignorant as ever on those topics.

ANNIVERSARY WEEK AT ANDOVER.*

On Tuesday morning an Address was delivered before the Mechanical Association by Edward Reynolds, M. D. of Boston. The main purpose of Dr. Reynolds was to show the beneficial effects of exercise on some of the more important functions of the body. The human system was intended by its Author for action. We must not consider ourselves to be pure spiritual beings. We have a mind which allies us to the angels, and we have also a physical organization, which allies us to the beasts which perish, and whose wants must be attended to. Whenever any part of the body, like the brain, is overworked, there is a determination of the blood to that part. This is the cause of the confusion, dizziness, apoplexy and death, which not unfrequently follow a severe mental effort. The heart cannot perform its office as the great central organ, dispensing the blood to the extremities of the body, unless it is aided in its movements, by external action. The extremities of the system will not otherwise receive the proper supply. From three to five pounds of matter is exuded through the pores of the skin of an individual, every twenty-four hours, in case a sufficient degree of exercise is taken. But if exercise be neglected, this matter remains in the system, corrupt and corrupting—the seeds of disease and death. Dr. Reynolds alluded, very felicitously, to the fable in Livy, in which the various members of the system, as the hands, feet, teeth, &c. are represented as rebelling against the stomach, but soon compelled to return to their allegiance, by the injuries which they severally suffered in consequence of their perverseness. In our times the *feet* seem to be the only rebels, while the hands and teeth are too prone in their attentions to the stomach. Dr. Reynolds said that every sedentary man ought to take exercise every day, for at least one hour and a half, one hour of which should be in the open air. Dr. R. brought forward a great number of interesting facts in proof of his positions. Though as a profession, physicians are subject to more privations, exposures and mental anxieties than any other class of men, yet they take less medicine, and enjoy better health, and possess more vigorous constitutions, than perhaps any other portion of the community. Dr. R. took high religious ground in his address. He said that neglect of exercise was a sin against God, as much to be repented of and forsaken, as any other sin. We are commanded to present our *bodies* as living temples to the Holy Ghost. The spirit of this command is wholly at variance with all luxurious living, with all sloth, and neglect of exercise. Many professing Christians will have a fearful account to render at the bar of judgment for sins in this respect. The demand which is now made for high mental attainment and for eminent holiness in all the ministers of Christ, enforces most powerfully, the importance of a right physical education. But we cannot give any thing like an abstract of this striking address. It was written with classical purity, and with great discrimination. The doctrines which it maintained, found, we are sure, a true response in the mind and conscience of every person present.

In the afternoon, there was a joint exercise of the Rhetorical Society, and of the Society of Inquiry respecting Missions. An oration was delivered by Mr. Wm. A. Stearns, of the Senior class, on the importance of the cultivation by Christians, of certain natural traits of character which are frequently overlooked. Of some men, who are not Christians, it may be said, Only one thing thou lackest; of some Christians, Only one thing thou possessest. The perfection after which all the followers of Christ should aim is the harmonious cultivation of *all* the virtues. They should combine in their character those qualities which command general admiration and love. While they should never sacrifice a single principle, they ought always to be ready to sacrifice every thing else. While they cultivate the energy and moral daring of Paul, they should not overlook the mild and attractive qualities of him who leaned on Jesus' bosom, nor the features, especially, of Him who was a *perfect man*, who while he denounced most awful woes on the Pharisee, yet folded the feeblest of the lambs in his bosom, and carried them in his arms.

Mr. Stearns was followed by an Address from the President of the Rhetorical Society, Mr. Edwards A. Park. Mr. P. drew a comparison between a philosophical abstract style of sermonising and the one which is truly and properly rhetorical. One preacher hides himself in abstract, barren generalities; another insulates his hearer, concentrating upon the individual conscience, streams of thought and feeling. One places his *subject* between himself and his hearers. Every thing which he says illustrates or confounds *it*. *It* is the centre and nucleus of all the divisions and of all the remarks. All is made to pour light or darkness on *it*. The other makes his hearers the *subject*. He interposes no opaque medium between himself and them. Personal sin, personal repentance, a personal grave, a personal heaven or hell are the topics with which he makes them familiar. His philosophy is seen in the apparent want of it.

The last exercise was an Address from the President of the Society of Inquiry, Mr. Benjamin Labaree. He took a brief survey of the results of the missionary efforts of those who have been connected with the Society of Inquiry at Andover. About *fifty* of the eighty foreign missionaries who have gone from this country to heathen nations, were once members of that society. The greater portion of the Address was occupied in suggesting methods by which missionary zeal in the churches and among ministers in this country may be increased.

The exercises of the Senior Class were held as usual on Wednesday. It would not be altogether proper, had we space, to make remarks upon individual performances. The thought occurred to us very forcibly, that those persons who are opposed to Theological Seminaries, would do well to visit Andover on the Anniversary week. The character of the performances this year, would furnish an ample refutation of all the various charges which have been brought against the Institution. We are always delighted with the specimens of Biblical interpretation and criticism. The performances in that department commended themselves to the good sense of every person in the assembly. There is no spiritualizing nor profound mystical allegorizing. Every thing is manly, sound, philosophical. It is sometimes said that the studies at Andover are unfriendly to deep piety. Facts are the best answer to this allegation. Who are labouring in Bombay, in Canton, in Ceylon, on Lake Superior, on Hawaii? Who are in Georgia Prisons for the crime of preaching the Gospel? Who are laboring strenuously and successfully in Revivals of Religion? Of the class who now leave Andover no less than *fourteen* are going west of the Alleghanies, and about half as many more have gone, or are soon to go, to heathen nations with the bread of life.

[In the "Order of Exercises," published in the Recorder last week, which was taken from a manuscript copy received at a late hour, the following corrections should be made:

In No. 4, for Edward W. Fuller, read Edward J. Fuller.
No. 18, for Sewall Kenney, read Sewall Tenney.
Strike out No. 22.
After No. 30, insert: "Cultivation of Taste in a Preacher. John A. Vinton, Braintree."
In No. 36, for John W. Nevin, read John W. Irwin.]

For the Boston Recorder.

CHOLERA MORBUS.

MR. EDITOR,—I noticed some days since, a statement in the papers, that previous *habits of intemperance* in individuals and communities, have been the chief means of giving the Cholera Morbus its malignant and fatal character. This, if it is a fact, is a very cheering one to the thousands in this country who have been practising on the principle of total abstinence, as the disease may *possibly*, notwithstanding every precaution, find its way among us. The following extract, which I copy from the August No. of the Journal of the Royal Institution of Great Britain, confirms the statement alluded to.

Cholera Morbus.—On the 20th of June a letter was read from Dr. Foy, an eminent physician at Warsaw, the contents of which tend to prove that whatever may be the contagious properties of this disorder, their effect mainly depends upon the predisposition produced by the constitution and habits of those exposed to their influence. Habitual intemperance, disorderly living, and want of cleanliness, will generally expose those addicted to them to the immediate attacks of the disease; while the contrary habits will almost invariably be found preservatives. Dr. Foy imagines that the Cholera has its seat in the spinal nervous system, and that all the functions of the skin being impeded, their restoration to their natural activity is indispensable to a cure. Hence in the Russian soldiers, whose habits are disgustingly dirty, the disease generally terminated fatally. Dr. Foy exposed himself in every manner to the infection, without sustaining any injury beyond a slight nausea and headache. Dr. Foy's letter was accompanied by official certificates, affording guarantees of experience and credibility.

If it should appear in the sequel that this dreadful disease

* We are indebted for this article to the kindness of a friend—not having been able ourselves to attend the anniversary.—*Ed.*

goes through the nations, to consume the mass of corruption which intemperance has been for many years past collecting in almost all civilized communities, it will form another most striking instance of the sternness with which Providence frowns upon vice. E.

THE MISSIONARIES IMPRISONED!

A letter from one of the honored sufferers has been received at the Missionary Rooms, stating that Messrs. Worcester and Butler, Missionaries of the American Board, were on their way, with other *convicts*, to the Georgia Penitentiary! The trial terminated, on the 19th ult. we believe, in their conviction; and as the law did not allow the Court any discretion in awarding the punishment, they were sentenced to *hard labor in the Penitentiary for four years*. We understand, however, that the Court was *magnanimous* enough to insult them by a recommendation to the Executive pardon on condition of their removal from the lands claimed by Georgia. Pardon!—for what!—for preaching the Gospel!—for translating the Word of God!—for instructing the ignorant!—for comforting the afflicted!—for honestly claiming the rights of free speech and of citizenship!—for the conscientious discharge of imperative duty!—Pardon! Let the violators of law, the "nullifiers" of constitutions and treaties, the forfeiters of their country's honor, the tramplers on right and justice and pledged faith, the avaricious robbers of the poor, the inhuman oppressors of the weak, the denouncers and imprisoners of honest patriotism and Christian purity, the dealers *in gratuitous insult and outrage*—*let them* ask pardon!

NEW PUBLICATIONS.

BIBLICAL REPOSITORY, FOR OCTOBER. *Contents:* 1. Theological Education in Germany, Part IV.—2. *Nature* and Character of the Greek Style of the New Testament. By Prof. H. Planck. Translated by the Editor.—3. General View of the Greek Language and its Dialects. From Buttmann's Greek Grammar. Translated by the Editor.—4. Genuineness of Isaiah, Chap. XL,—LXVI. From Hengstenberg's "Christologie." Translated by the Editor.—5. Meaning of ΧΥΡΙΟΣ in the New Testament, particularly as employed by Paul. By Prof. Stuart.—6. Foreign Correspondence.

The last article consists of extracts of letters from those distinguished English Professors, E. Henderson, J. Pye Smith, and Samuel Lee. Three convenient indexes to the volume now completed, follow—viz: 1. To the Hebrew and Greek words illustrated.—2. To the texts illustrated.—3. To the subjects, &c.

In regard to this work two things are indisputably true: first, that such a publication is imperatively demanded by the state of religion and theology in our country* and secondly, that no other man among us is better qualified to conduct it, than the present able and learned Editor. It is calculated to check that tendency to unprofitable speculation for which our theologians are too much noted, and to lead into unbounded fields of delightful and profitable study. The first number of the second volume will be issued on the first of January next; by which time we hope all who are interested in Biblical studies may understand their interests so well as to order it. On turning over the numbers already published, we find that about 480 of the 796 pages, are occupied by *original articles*, chiefly by Professors Stuart and Robinson. The translations embrace some of the best discussions extant, on important subjects connected with Biblical Literature.

* We happen at this moment to have an evidence of this before us in a contemporary Journal. A writer argues that the phrase "*by* nature" in Eph. 2: 3, means *from* nature, as a consequence, because "when we say one thing is *by* another, we intend that it is *by means of* it, not *in* it, nor *in respect to* it." (Christian Spectator, Sept. 1831, p. 465.) Now if the writer had taken the trouble to look at his Greek Testament, comparing the form of expression here with that in Rom. 12: 10, 11, and 13: 13, and 1 Cor. 14: 20, he would have spared himself the trouble of arguing as he has done. Again: in the same article (p. 467) "*Sin is the transgression of the law*." (1 John, 3 : 4.) is argued from in a way which the original by no means justifies.

Spirit of the Pilgrims for October.—Contents: The Glory of God, manifested by the Church—Do thyself no harm—On the uses and abuses of God's purposes—Japan—Review of Stuart's Exegetical Essays—do. of Tracts against Revivals—Miscellaneous—New Publications.

In the article on Japan the following account is given of an attempt, made in 1709 by a zealous young Romanist, to introduce the Christian religion. Seventy years before foreign Christians were driven from the country, and Christianity suppressed with barbarous rigor.

"Jean Baptiste Sidoti, a native of Palermo, who had been educated for the church, was seized, whilst a youth, with the desire to preach the Gospel in Japan. To qualify himself for such an undertaking, he went to Rome, where he studied the Japanese language, and attained to speak it with facility. He solicited and prevailed with the Pope to appoint him missionary to Japan; and with this appointment departed from Rome in 1702, to travel by land to the East Indies. The difficulties he encountered retarded his arrival at Manilla, which he did not reach till the year 1707, and he was then unprovided with the means of prosecuting further his intention. By contributions from charitable persons, he was able, at the end of two years more, to equip a vessel to convey him to Japan. He came in sight of that empire on the 9th of October, 1709; and landed during the obscurity of the night. The captain of the vessel, as had been before settled, to avoid giving alarm, departed from the Japanese coast with all speed, and returned to Manilla.

"Sidoti did not escape almost immediate detection. He was apprehended, and sent to Nangasaki, where he underwent examination, answering the interrogatories readily in the Japanese language, to the astonishment of all present. From Nangasaki, he was sent prisoner to Jeddo, and was kept there some years in confinement, the government being unwilling to take his life. But at length it was discovered, that, during his imprisonment, he had baptized several Japanese people. On this discovery, Sidoti, whose constancy and zeal are worthy to be regarded with admiration, was condemned to death and executed, as were all his converts."

RELIGIOUS SUMMARY.

A Noble Army.—The number of Scholars connected with all the Sunday Schools in the world is estimated at about One Million Eight Hundred Thousand. There are in this country about 60,000 teachers, and from four to five hundred thousand children connected with the American Sunday School Union. Should the good seed of the word of God be planted deeply in their memory, and duly affect their hearts, what an influence will they speedily exert over the world on which they dwell!—a moral power, vastly superior to any merely physical effort, exerted by the most powerful ruler that ever swayed the sceptre of uncontrolled dominion.

Sierra Leone.—Late returns—incomplete however—show the number of communicants in connexion with the Church Missionary Society's Mission, to be 348—the number of Sunday school scholars (average attendance) 667—and the number in the day schools (average attendance) 1340.

Plurality of Livings in the Church of England.—In the House of Lords, July 15, Lord King introduced a bill to prevent the holding of a plurality of livings, proposing that no benefice with the cure of souls should be held *in commendam*, if of the annual value of £500, or upwards, and that no clergyman holding such benefice should be enabled to recover tithes beyond that amount. The Bishops of London and Bristol thought the bill highly objectionable, and the Duke of Wellington considered it to be a direct attack on the property of the Church.—*Ch. Watchman.*

Dissenting Churches.—There are probably in England, Scotland and Ireland, not including the Roman Catholics, not less than eight thousand congregations of Dissenters, which build their own places of worship; which sustain their own ministers; which support their own colleges to the number of nearly twenty; which conduct the tuition of perhaps seven thousand Sunday schools; which expend nearly 150,000*l.* in the support of foreign missions; and which are also paying tithes to sustain the abuses—the inveterate abuses of the establishment! [*Bath Journal.*

Rev. John Campbell.—This pious and excellent man, lately deposed on a charge of heresy by the General Assembly of the Church of Scotland, notwithstanding the importunities and offers of his friends, persists in declining to assume in another sphere the office of the ministry, under the impression that he is no longer a minister, and that his right to the office has been taken away by the decision of the Supreme Ecclesiastical Court of Scotland. He has published a defence, in which he disclaims all the charges on which he was condemned, with the exception of one, and that one he thinks consonant with the confession of faith.

[*London World.*

Temperance Societies.—They scarcely go far enough. Brandied wines are, we believe, almost as injurious as what are called spirits. For ourselves we intend never more to drink either ardent spirits or brandied wines; and we hope that our readers will one and all do the same. A glass of pure milk, instead of ardent spirits, would strengthen and invigorate man's nature. And then let us only look at the difference of expense. What might we not have done to supply our neglected peasantry with schools and Bibles, if we had possessed a little self-control! In this, however, as in all besides which is really important, the Church of CHRIST, if she would be the "salt of the earth," must be the "light of the world." [*ib.*

Reciprocal Advantages of Bible and Temperance Societies.—If the population of the globe be estimated at 800,500,000, then, at the rate at which Bibles have been circulated for the last 26 years, it would be upwards of 4,000 years before every human being could be furnished with a copy. But if the money now spent in the purchase of ardent spirits in Great Britain only, were redeemed from the cause of sin, and devoted to the circulation of the Bible, every individual might be furnished with a copy in little more than 5 years, supposing all to be able to read from the ages of 6 to 60. If, however, the calculation be made from the ages 6 to 8 to 60, that mighty work could be accomplished in the space of three years and eight months. Or if the same sum were devoted to the sending forth missionaries, it would furnish one missionary to every 2,800 persons,—whereas Glasgow, with all its ministers, churchmen and dissenters, does not furnish more than one minister to every 4,000 persons; the means of doing more than this for the spiritual welfare of the inhabitants being consumed in the purchase of whiskey. *Glasgow paper.*

Diocese of Ohio.—The resignation of Bishop Chase has been already mentioned. The Gambier Observer gives the following particulars respecting it:

The Rt. Rev. Bishop Chase delivered his Address on the evening of the first day of the Convention; in which he entered largely into the difficulties of Kenyon College. On this part of the address, a Committee was appointed, which reported partially on the second day of the Convention, and finally and more fully on the third day. They not having agreed with the Rt. Rev. Bishop Chase in his views, and the whole Convention coinciding with them, on the same day the Bishop sent in his resignation of the charge of the diocese, and, with it, of the presidency of the College. Before the communication was had before the Convention, a few friends waited upon Bp. Chase to dissuade him from the measure, but without success, and immediately after it was read by the chairman, a committee waited again upon the Bishop for the same purpose. He still declared his determination to resign, and that he could not with propriety submit to the decision of the Convention. The result was that on the fourth day of Convention, it was resolved unanimously that the resignation of Rt. Rev. Bp. Chase be accepted.

Rev. Richard Watson, author of Theological Institutes, is about to publish a Biblical and Theological Dictionary, in one thick volume, royal octavo.

Presbyterian Churches of Philadelphia.—Many of our citizens, who have been dispersed by the late warm weather, have now returned to the city; our places of public worship begin to be filled again; and the Union Prayer meeting for ministers and churches has been recommenced. Our heart's desire and prayer to God is, "O Lord revive thy work." May the work of grace which was manifest before the meeting of the last General Assembly, be renewed gloriously in all our particular churches. At late communion seasons, there have been added to the full communion of the church under the care of the Rev. Mr. Barnes 17 persons, on profession; to that under the care of the Rev. Mr. Sanford, 3; Dr. M'Auley, 4; Dr. Ely, 11; Mr. Grant, 22; Mr. Hoover, 11; and Mr Eustace, 10.

The Reformed Dutch Church, under the pastoral care of the Rev. Dr. Livingston, has lately received 19 communicants by profession. [*Palladithian.*

Protracted Meetings.—In Virginia, these meetings are multiplying. The Richmond Religious Herald contains appointments for *thirteen*; our paper of this day appointments for twenty in Massachusetts and New-Hampshire.

[*Watchman.*

Vermont Domestic Missionary Society.—The Treasurer reported the receipt of $1700,98 during the year. This however includes a balance of $835,97 in the treasury at the commencement of the year. The payments for the year were $1125,51, leaving in the treasury $838,47. The Windsor County Auxiliary had received $222,22, and had expended the same.

The report of the Secretary stated that 28 churches had been assisted during the year, and 21 missionaries employed. It to these we add the returns of the Windsor County Auxiliary, the number would be 35 churches assisted, and 28 missionaries employed. [*Chron.*

Professor in the Union Theological Seminary.—The Synod of Virginia, we understand, at their recent meeting, concurred unanimously with the Synod of North Carolina in the nomination of the *Rev. Dr. M'Dowell*, to fill one of the vacant professorships in this Seminary.

[*Richmond Tel.*

American Rome Missionary Society.—During the last year New York contributed $36,000 to the Society, principally for the west. New England but $10,000; and of that, $7,000 were for the wants of her own territory.

TWO HUNDRED AND FIFTY DOLLARS PREMIUM.

It is hoped the premium of $250, offered for the best tract on "*the manner in which Christians should show the spirit of their Master in efforts to promote the conversion of the world*," will engage the attention of able evangelical writers. The manuscripts should each be accompanied with a sealed envelope containing the name of the writer, and may be addressed, until December 1st, to William A. Hallock, 144 Nassau street, New-York; or committed to the care of Rev. Joel T. Benedict, No. 31 N. Fourth street, Philadelphia, or of Mr. A. Russell, No. 5, Cornhill, Boston. Committee of award, Rev. T. H. Skinner, D. D. of Philadelphia; Rev. C. P. M'Ilvaine, Brooklyn; Rev. William Patton, and Arthur Tappan, Esq. New-York.——The premium tracts *On Prayer* are to be presented to Mr. Hallock, or Mr. Russell, as above, on or before November 1st.

NOTICES.

☞ The Annual Meeting of the Fatherless and Widows' Society will be held in the Lecture Room of the Rev. Mr. Malcom's Church, Federal-Street, at 3 o'clock, P. M. on Wednesday, Oct. 12, when a special attendance of not only the members of the Society, but of all ladies friendly to the object, is requested. By order,

Boston, Oct. 4, 1831. LYDIA BOLLES, *Sec'ry.*

Fragment Society.

The Annual Meeting of the Fragment Society, for the choice of officers, will be held at the dwelling house of Mr. J. L. Cunningham, No. 1 Rowe Place, MONDAY, Oct. 10, at 9 o'clock, A. M. Subscribers are requested to attend.

At eleven o'clock, a FAIR will be opened to benefit the funds of the Institution. Tickets for admission are to be had at the Bookstores of Munroe & Francis, and J. W. Goodrich, at Miss E. O. Lane's, and at the Boylston Library, Washington street, during the week, and at the place of the Fair on the day of sale. Benevolent individuals, who purpose making donations to this object, are requested to send the articles to the place of sale on or before Friday the 7th inst. HARRIET WELSH, *Secretary.*

The members of the *Boston Society for the religious and moral Instruction of the Poor* are hereby notified that their annual meeting for the choice of Officers will be holden at the Cowper Committee Room, Cornhill, on Wednesday evening, 12th inst. at 7 o'clock.

Boston, Oct. 3d, 1831. 2w. WM. JENKS, *Sec'ry.*

The next meeting of the *Essex South Conference of Churches* will be held at the North Parish in Danvers, on Wednesday and Thursday the 12th and 13th of Oct. commencing at 10. A. M. on Wednesday.

D. OLIPHANT, *Clerk of Conference.*

Beverly, Oct. 1. 1831.

The Annual Meeting of the *Auxiliary Foreign Mission Society of Franklin County*, will be held on Wednesday the 12th day of October next, at 11 o'clock, A. M. at the Rev. Mr. Bradford's Meetinghouse in Montague. Report of the Directors and Addresses at 1 o'clock, P. M. A delegation from the American Board is expected. The Directors will meet at 10 A. M. ASA HOWLAND, *Sec'y.*

Conway, Sept. 28, 1831.

NOTICE

Is hereby given to the churches composing the *Norfolk Conference*, that their next semi-annual meeting will be held at the Rev. D. Stanford's Meetinghouse in Dorchester Village, commencing with a sermon, on Tuesday, Oct. 11, at 3 o'clock, P. M.

The annual business of the Domestic Missionary Society connected with the Conference, will be attended to on Wednesday morning, and as the Treasurer's account must be closed the evening previous, it is desirable that all returns of money, not yet paid in, be made to him on or before that time. J. BENT, Jr. *Clerk of Conference.*

Weymouth, Sept. 26, 1831.

☞ A Four-days Meeting will be held in this city, in the "Christian Chapel," at the corner of Summer and Seastreets, to commence on the 11th instant.

The *Taunton and Vicinity Auxiliary Foreign Missionary* Society will hold its annual meeting at Beckley on Tuesday the 11th of October next at 2 o'clock, P. M. at which time the Taunton and vicinity Conference of churches will hold its annual meeting. A Deputation from the Parent Society is expected to be present.

E. MALTBY, *Sec'y.*

AMERICAN EDUCATION SOCIETY.

The Quarterly Meeting of the Directors of the American Education Society, will be holden in the Rooms of the Society, 52 Washington street, Boston, on Wednesday, the 12th day of Oct. next, at 10 o'clock, A. M. Persons wishing to apply for patronage, may be examined on the preceding day, at 3 o'clock, P. M. E. CORNELIUS, *Sec'y.*

The *Pilgrim Conference of Churches* will hold its 4th semi-annual meeting in the Rev. T. P. Hoxland's Meetinghouse in Hanson, on Tuesday and Wednesday the 25th and 26th of Oct. next, beginning at 10 o'clock A. M. of the first mentioned day.

The Churches concerned will recollect that it is a standing vote of this Conference, that collections in aid of Domestic Missions be paid in at this meeting.

By order of the Committee of Arrangements,

Kingston, Sept. 30, 1831. GEORGE RUSSELL, *Clerk.*

The *Auxiliary Foreign Mission Society of the Worcester Central Association*, will hold its seventh annual meeting in Worcester, at Rev. Mr. Aldrich's meeting-house on Wednesday the 19th of October;—public services to commence at 1 o'clock, P. M. A delegation from the Parent Society is expected to be present.

HORATIO BARDWELL, *Sec'ry.*

N. B. The Executive Committee are requested to meet at 11 o'clock A. M. on said day, at the vestry of the Calvinistic Church. *Holden, Sept. 29th*, 1831.

SECULAR SUMMARY.

FOREIGN.

Movements of the Russian Army.—The Russian army in Poland consists chiefly of two bodies, one of 60 or 70,000 men, under the Commander-in-Chief, General Paskewitsch, and the other of 25,000 men under General Rudiger. The army under Paskewitsch, it will be recollected, crossed the Vistula at a point near the Prussian frontier about the 15th of July, and has since been gradually approaching Warsaw. On the 1st of August it came in contact with the Polish army near Lowicz, (about 60 miles W. S. W. of Warsaw,) and compelled it to retreat towards the capital.

The Russian corps of 25,000 men under Gen. Rudiger crossed the Vistula on the 28th of July, at a point about 100 miles S. of Warsaw, with a view to unite with Gen. Paskewitsch, but on the 31st Gen. R. was compelled to return to the right bank of the river with the greater part of his corps, leaving only 5,000 men on the left bank. It is believed that the retreat was in consequence of a demonstration made by the Polish General Chrzanowski against Pulawy.

Preparations at Warsaw.—According to letters from Warsaw of the 31st of July the Poles laugh outright at the idea of being starved into submission by the Russians. They had provisions enough to stand a seige of four months, and the town was too well fortified on every side to allow of any fear that the enemy will attempt to take it by storm. There was a regular army of 40,000 men within the city.

Lotteries.—The British government has put an end to the lottery system in India. It has for some years past been prohibited by law in Great Britain.

Dr. Bell has offered the munificent donation of 10,000*l.* to the Royal Naval School, on the condition that this plan of education be adopted in it.

According to a statement in the House of Lords, which was acknowledged by Lord Palmerston to be correct, the French still held possession of the whole of the Portuguese squadron captured in the Tagus, except one line of battle ship, that took no part in the action, which was given up.

Slavery in the Cape of Good Hope.—The Order in Council of the 23d of Feb. 1830, came into operation in this colony on the 20th of August, 1830. Its announcement was accompanied by various subsidiary regulations promulgated by the governor, Sir Lowry Cole. One of these regulations, which professes to secure Sunday to the slave, goes virtually to abolish the day of rest altogether. The works which Sir Lowry Cole has classed as works of necessity on that day, comprise "ploughing and sowing the land, and completing other agricultural operations," "reaping and securing the crops," "pruning vines," "gathering and hoasing grapes," "making (manufacturing) wine," "going on journeys, carrying letters, &c."!!!

Hurricane in the West Indies.—The destruction of buildings and other property in the West Indies, will probably occasion a considerable demand for Lumber, and some articles of provisions from this country in many of the Islands. The port of Kingston, in the Island of St. Vincent, is to be open for the admission of Flour and Lumber, free of duty, to the 31st of December next, and it is not improbable that other ports may be opened on the same terms.

Jamaica.—Jamaica papers to the 27th of August have been received at Savannah. The most interesting items of local news contained in them are those connected with the state of public sentiment occasioned by the proceedings in England in relation to the duties on colonial produce, and on the subject of emancipation. Meetings were held in most of the Parishes and resolutions of a strong character passed, amounting almost to a state of open resistance—"Remonstrances (say they) are found unavailing. The Colonists of North America tried this mode, but they were treated with neglect. The condition of Jamaica bears a close analogy to the Americans in their remonstrances on the Stamp and Tea Acts." Another resolution states, "That it has become imperative for self-preservation to declare their determination to defend their property to the utmost extremity."

Barbadoes.—It is stated in a letter from the Island of Barbadoes, dated August 15, that 'the persons killed in the late gale, are estimated by some at *four or five thousand*.' The garrison has lost from 40 to 50 soldiers, killed, besides a great number wounded. The young cane and provision crops are entirely destroyed, and unless we are supplied with unusual and ample abundances from America, and the neighboring Colonies, we fear a famine and pestilence from the want of shelter in these boisterous months, must follow. We have an immense population of the poorer class of whites and colored people in the Island whose little sheds are a perfect mass of ruins, and without the means of raising them, or even to provide themselves with the absolute necessities of life.'

Fatal Effects of Drunkenness.—By the coroner's return to the present court of Quarter Sessions, it appeared that 30 men and women in this town and the immediate neighbourhood have died, within the last quarter, from the effects of drinking ardent spirits: and that four carters have lost their lives by careless driving upon the road, when in a state of intoxication.—*Manchester Courier.*

Sunday drowning.—On Sunday Aug. 28, fourteen persons were drowned in a boat, ferrying between Dartmouth and Halifax, N. S. The ferry boat had about 30 a board, when it struck on a shoal; and the boat put off to their assistance, and took on board 10 of the number; more were about to go on board, but some of the crew being *drunk*, they were prevented. A squall arose, and only six were saved out of the large boat.

DOMESTIC.

Constitutionality of the Tariff.—The Bond case, as it is called, the design of which is to bring the question of the Tariff before a judge, came on in the United States District Court at Charleston on the 19th ult. The case is briefly this: Mr. Holmes imported two packages of goods from England, and gave bonds to the collector of Charleston for the amount of duty accruing on such goods, and on which bonds Messrs. Marryck and Gadselea are securities. The defendants are all members of the Charleston bar, and it is understood the importation was made especially for the purpose of bringing the question of the constitutionality of the Tariff before a judge, and with this view the payment of the Bond was refused.

The case was sustained by Robert B. Gilchrist, Esq. District Attorney, and James Q. Pettigru, Esq. for the United States, and James G. Holmes and George M'Duffie, Esqrs. for the Defendants. After the conclusion of the argument, the Court, in its charge to the Jury, briefly stated to them that it was a suit on a Bond—that the execution of the bond had been duly approved—and that there was no evidence before the court or jury to invalidate the bond. The Jury found for the United States the amount of both bonds. An appeal has been taken, which will be heard by the Circuit Court at Columbia, in November next.

The charge of Judge Lee occupies two columns and a half in the Charleston papers. Near the close of it he remarks:

"I do exceedingly regret the circumstance, that all this excitement, that all the long and learned discussions, are likely to produce so little fruit. No law can be settled in these cases. From any decision which I may make, an appeal can only be had to the Circuit court which will be shortly held at Columbia, by my brother Johnson, and whether he confirms or reverses my decision, the law will be still unsettled. Both his decisions and mine will be *nisi prius*, and inconclusive. The smallness of the sum in dispute will prevent its being carried up to the Supreme Court, where alone it could be decided in the last resort."

A letter was received by yesterday's western mail, says the Savannah Republican of Sept. 3d, from Augusta, dated Wednesday last, which mentions, that an estimate had been made, and the loss sustained by the *Freshet*, in *Georgia*, is computed at *two and a half millions of dollars*. (What is the value of the Cherokee lands?)

Washington Spectator.

Anti-masonic Nomination.—The Antimasonic Convention at Baltimore have nominated the Hon. WILLIAM WIRT for President, and AMOS ELLMAKER of Pennsylvania for Vice President of the United States. Mr. Ellmaker is said to be a lawyer.

Mr. Otis declines being considered a candidate for re-election to the Mayoralty of this city from "considerations of a personal and domestic nature."

Progress of Reform.—But fifty-four cases were entered at the last session of the Court of Common Pleas in Hampshire County, Mass. These cases were to be divided among thirty-two lawyers. In former times, a single lawyer has entered a larger number at one session. *Andover Journal.*

Yale College.—Orator for P. B. K. next year, Hon. Edward Everett. Orator elect, Hon. Daniel Webster. Poet for next year, Alanson Hamlin, Esq. Poet elect, Hon. Theodore Dwight.

We learn that more than *seventy* students have joined Amherst College, since the late Commencement.

Washington College.—We understand that the Rev. Nathaniel S. Wheaton, of Hartford, has been chosen President of Washington College, Hartford, to supply the vacancy occasioned by the resignation of Bishop Brownell.

Middletown Sentinel.

The opening of the Wesleyan University at Middletown, Con. took place on Wednesday, last week. We understand that this institution has opened with very promising prospects, and that between 40 and 50 students have already entered, forming two classes. The inaugural address of the new President, the Rev. Mr. Fisk, is well spoken of.

Mr. Augur of New Haven, has finished his group of statuary, Jephtha and his daughter, and it is expected to be soon exhibited at Boston.

Method st Book Concern, N. Y.—The number of persons employed in this establishment is 73 men, 47 boys, and 39 females—total, 159. The number of printing presses in constant operation is 18, and one proof press, together with a *Napier Power Press* equal to four, for the printing of the Christian Advocate and Journal.

The Lyceum System.—The indefatigable Mr. Holbrook, of this city, has commenced a tour to the West and South, with a design of visiting most of the States, and cooperating with the friends of education in promoting the objects of the Lyceum.—On the 5th of October he will be in Columbus, Ohio; on the 18th at Lexington, Ky.; at Salem, or some other place hereafter agreed upon in Indiana, on the 26th; at Vandalia, Illinois, on the 2d November; at St. Louis on the 10th; at Nashville, Tennessee, on the 22d; at Natchez, Mississippi, on the 5th December; at Cahawba, or Tuscaloosa, Ala. on the 28th.

Capt. McNeill, the Engineer of the Baltimore and Susquehanna, and Paterson and Hudson River Rail Roads, has been appointed the Engineer of the Boston and Providence, and Boston and Taunton Rail Roads; and we understand that the preliminary examinations are completed and the surveys already commenced with a view to the construction of one or more Rail Roads from this city to the waters of Narragansett Bay early in the ensuing Spring.—*Daily Adv.*

Increased Consumption!—The Washington County (Vt.) Temperance Society have announced in their Annual Report, the appalling fact that the sales of ardent spirits in that county have increased during the past year.

Accident.—A young man named Joseph Clarke, aged 19 years, was killed on Tuesday, at the Marine Railway of Messrs. Pratt & Cushing, Ann-street, while attempting to assist in launching the schr. Independence. As the vessel started he was struck by one of the shores, which fell on him, and under which he was dragged a few feet. He was taken up as soon as possible, but died in about a minute. His mother is a widow, and lives in Bradford, N. H. He was an apprentice to Mr. William Holmes, painter in this city, and bore a good character.—*Patriot.*

Daniel Shaffer surrendered himself to a magistrate at Frederick, Md. on the 3d, requesting to be imprisoned, as he had committed a murder at Marietta, Pa. during the last winter. He was committed and his story found to be true.

Arrest of Nat Turner.—The Fayetteville (N. C.) Observer of Sept. 12, says, on Wednesday last, Nat was arrested in the neighborhood of Bryant Wright's (who is the son of his master) and is now in our jail. He denies having any such object as is imputed to him. Two other men were arrested on the same day, but after examination discharged. On Sunday, two boys, runaways from Mr. Maurice Waddell, near Wilmington, were apprehended near a meeting, about twelve miles south-east from town. After the infliction of some punishment, they confessed that they had been sent ahead to get information by a small party of runaways, some of them armed. Two parties of mounted volunteers from this place, have subsequently gone in search of them, but so far as we have heard, without success.

MARRIAGES.

In this city, by Rev. Mr. Motte, Mr. William Whitney, of Cambridgeport, to Miss Adeline Richardson; Mr. J. P. Hurlbert, to Miss Mary Ann C. Nichols; Mr. Henry C. Spurr, to Miss Martha Ann Stebbins; Mr. James M. Lucas, to Miss Joanna S. Belcher; Mr. Benjamin Baker, to Miss Lydia Thayer; Mr. George Badger, to Miss Sarah Brown.

In Cambridgeport, on Sunday morning, by Rev. Mr. Jacobs, Mr. Oliver T. Cutter, Printer to Barnard, to Miss Harriet B. Low.—In South Reading, Sept. 21, Mr. Adam Wiley, to Miss Eunice Nichols.—In Danvers, Mr. Richard Phillips, to Miss Elizabeth Reed.

In Jackson, Lou. Mr. Thomas W. Ingalls, Professor in Jackson College, to Miss Ann, daughter of Rev. Dr. Bancroft, of Worcester.

DEATHS.

In this city, Capt. John Magiathan, aged 55; Mr. Joseph Clark, 19; Mr. Benjamin Jennings, 77; Mrs. Mary, wife of Mr. Humphrey Chadbourn, 28; Mrs. Azuba Lamson, formerly of Concord, 84; Mrs. Nancy, wife of Caleb French, 34.

On Saturday evening, Gilman, only son of Mr. Gilman Prichard, 3 years.

In Charlestown, Mrs. Elizabeth Shed, 62.

In Dorchester, on Sunday last, Mrs. Hannah Wild, 64.

In Chelsea, 23d inst. Mrs. Lydia Tewksbury, 41, wife of Mr. William T.

In Brookline, Mr. David Hyslop, 20.—In Dedham, Mrs. Daurana Crosby, 17; Mrs. Miriam Guild, 93.

In Deerfield, Mr. Ebenezer Stebbins, 68.

In Amherst, Miss Sarah Bogue, 21.

In Williamsburg, Mr. Stephen Washburn, 23.

In Dartmouth, Mrs. Elizabeth Shearman, widow of Mr. Mr. Paul Shearman, 77.

In Fairhaven, Mr. Samuel Pope, 57—Mr. Hervey Wood, 87. His death was occasioned by the lock-jaw, caused by the bone of the thumb of his left hand having been broken in being thrown from a wagon.

In Hopkinton, Sept. 16, Joseph Tombs, 90, a Revolutionary Soldier.

In Berlin, Sept. 2, Mrs Sarah Howe, 46, widow of the late Solomon Howe Esq.—Sept. 7, Mr. Amory Sawyer, 36.—*Printers in Vermont are requested to insert this death.*

In New Braintree, Sept. 20, Mr. Wm. Holmes, 75.

In Princeton, Sept. 12, Lieut. Isaac Hartwell, an officer of the revolutionary army, 79. He was a patriot, a Christian, and a worthy and exemplary man—consequently beloved and respected by all who knew him.

In Bath, Me. Dea. Caleb Marsh, 67. A man of uprightness and exemplary piety.

TUCKER'S LIGHT OF NATURE.

THE LIGHT OF NATURE, pursued by Abraham Tucker, Esq. From the Second London edition, revised and corrected. Together with some account of the Life of the Author, by Sir H. P. St. John Mildmay, Bart. M. P. In 4 Vols. Just published, for sale by WILLIAM HYDE, 134 Washington street.

Diary of a Physician—Essays on School Keeping—Harris's Lectures to Young Men. Pronouncing Bible, Elegant Pearl Bible, Spring's Essays, Fashionable Amusements, Memoirs of Rev. John Townsend, Scott's Commentary on the New Testament, 2 vols. An additional supply of the above just received. *Oct. 5.*

REV. DR. SCOTT'S ESSAY on the Necessity, Nature, Encouragements, Proper Seasons, and Means of Repentance.

Hinton on the Means of Religious Revival, with an Introductory Essay.

Wilson on the Divine Authority and Perpetual Obligation of the Lord's Day. For sale by CROCKER & BREWSTER, 47 Washington street. *Oct. 5.*

AIDS TO DEVOTION.

LINCOLN & EDMANDS have recently published Aids to Devotion, in three parts. 1. Selections from Pickersteth, comprising general views of Prayer. 2. Dr. Watts's Guide to Prayer, entire. 3. Devotional Exercises.

☞ As a large number of young persons have recently united with the churches, it was conceived that the above work would be cordially welcomed; but the testimonials of approbation have far exceeded the most sanguine expectations. A greater obligation devolves on Christians to render prayer meetings interesting, than at any former period; and it is believed that no young Christian would deprive himself of the benefits of this work, who was acquainted with its worth, as it can be procured for fifty cents. *O. 5.*

SABBATH SCHOOL CLASS BOOK.

JUST published by LINCOLN & EDMANDS the 2d edition of the Sabbath School Class Book, by E. Lincoln. 180 pages. Beautifully half bound. Price $12,50 per hundred.

☞ This text book for Sabbath Schools receives general approbation. It is constructed on a plan which gives great facility to its use, having references in general to the answers, either by directing to the Scriptures, or to Malcom's Bible Dictionary, with which it is intimately connected. Orders for the book are received from every section, which exhausted the first edition in a few months after it was published. Persons connected with Sabbath Schools are invited to examine its claims to patronage. *Oct. 5.*

CHRISTIAN ALMANAC.

JUST published by LINCOLN & EDMANDS, The Christian Almanac for 1832, containing a very great variety of most interesting religious articles, which cannot fail to render it a most welcome inmate to every family. *Oct. 5.*

EVIDENCES OF CHRISTIANITY.

PUBLISHED and for sale by CROCKER & BREWSTER, 47 Washington street, Boston, the Evidences of Christianity, stated in a popular and Practical manner, on the Authenticity, Credibility, Divine Authority and Inspiration of the New Testament, and on the Internal Evidences of the Christian Religion. By Rev. Daniel Wilson; author of 'Essays on the Sabbath,' &c. 2 vols.

"This is truly an excellent work. The subject is one of immense importance. The style is perspicuous, spirited, and forcible; the argument thorough and conclusive; and possessing as it does a character eminently 'popular and practical,' we think it admirably adapted to general use."

Oct. 5. [*Christian Spectator.*

GREENFIELD HIGH SCHOOL FOR YOUNG LADIES.

THE Winter Term, embracing two Quarters, will commence on Wednesday, the 2d of November, to continue 22 weeks.—TERMS. For Board, Lodging, Washing, Fuel, Lights, and Instruction in all the branches of an English education, with Stationary pertaining thereto, for one year or 44 weeks, to those over twelve years of age,—$150,00, —for the same to those under twelve $100.00. In addition to the above, for Instruction per quarter in Music, $8,00; Latin, 4,00; French, 6,00; Drawing and Painting, 6,00; Needlework, 3,00. Payment in advance, for first Quarter of each Term, will be expected in all cases.

HENRY JONES, *Principal.*

By an arrangement which took effect at the commencement of the present Summer Term, the entire management of the Institution, is committed to the Principal, under the general supervision of the board of Trustees. For the airy and healthful situation of the School, and its ample accommodations, affording, as it does, to every two pupils, a room warmed by an open fire, and furnished in all respects for lodging and study; for the neatness and order which prevail in the boarding department; for the elevated and very thorough course of instruction pursued; for the uniform attention which is paid to the manners of the pupils, and their habits, personal, social, and religious; and for the general ability and fidelity of the Principal and his associates in instruction, the Trustees would yield their unqualified testimony. By order of the Trustees,

ELIJAH ALVORD, *Chairman,*
FRANKLIN RIPLEY, *Secretary.*

Greenfield, Sept. 23, 1831. *Oct. 5.*

MOUNT PLEASANT CLASSICAL INSTITUTION.

AMHERST, MASS.

THE Winter Term will commence on the 28th of October inst. Latin, Greek, French, Spanish, Mathematics, Elocution, Rhetoric, Bookkeeping, and the ordinary branches of what is denominated an English education, are taught in the most thorough manner by able and well qualified Instructors. Young men and lads are prepared either for college or business. The students constitute one family, and are always under the paternal and watchful guardianship of the Principals and Instructors. The annual charge, including tuition, board, washing, lights, fuel, &c. is $250 a year, payable semi-annually in advance.

F. FELLOWES, }
I. W. NEWTON, } *Principals.*
3w. *Oct. 5.*

FALL GOODS.

GORDON & STODDARD,

78 and 80 State street, Boston,

HAVE received by the late arrivals from Europe, 200 Packages, comprising an extensive assortment of WOOLLENS, COTTONS, LINENS and SILK GOODS, which they offer for sale, at low prices, for cash, or on short credit, together with AMERICAN COTTONS and WOOLLEN GOODS. *Oct. 5.*

FALES, MESSINGER, & Co.,

HAVE removed to Store and Chambers No. 175 Washington street, nearly opposite Milk street, are now opening *FRESH GOODS* from New York auctions; which with their stock of recent purchases make an extensive and desirable assortment of seasonable *British, French, India and American Dry Goods*, which they offer for sale on the most favorable terms for cash or credit. 6w. *Oct. 5.*

NEW GOODS.

Maw's and Green's "Portable Domestic Instruments."	Multiplying Glasses.
Nurse Lamps, of tin, china, &c.	Hand Mirrors.
Porcelain and Bronze Inkstands.	Jujube Paste.
Bronze Pastille Burners.	Henry's Magnesia.
do. and Gilt Taper stands.	Androcial Soap.
Medicine Spoons.	Dalby's Carminative.
do. Chests, elegant mahogany, with furniture complete.	Godfrey's Cordial.
Pratt's and Smyth's Teeth Brushes.	Hopwood's Pectifrice.
Liverpool Leech Jars.	Chng's worm Lozenges.
do. Pill Tiles.	Rowland's Macassar Oil.
Wedgwood's Mortars and Pestles.	do. Kalydor.
Porcelain Mortars & Pestles.	Blk. & Flesh Court Plaister.
Pastorelli's Thermometers.	Hair and Flesh Powder.
Pocket cases of Dental Inst's.	Powder Puffs.

POETRY.

For the Boston Recorder.

ON THE SUDDEN DEATH OF THE PRECEPTOR OF AN ACADEMY.

Teacher!—thy cherish'd flock do wait for thee,
Some their appointed lessons conning o'er
With earnest tone, and some o'er classic page
Still bending silently,—elate with hope
To win thy plaudit.—Others in gay sports
So sweet to youth, the interval employ,
Yet through the casement an exploring glance
Sending in search of him so prompt to heed
Each call of duty, and so sedulous
By precept and example to maintain
The excellence of order. Much they dwell
With wondering, comment on the unwonted cause
That thus delays his coming.
Hark!—the clock
Another hour hath stricken. Hasting steps
Approach,—*but not the Master's*,—and a voice
Hath borne such tidings that fair brows are pale,
And bright eyes tearful.
Ah!—'tis often thus
In this drear world of change.—The firm in health,
The wise in virtue, and the strong in youth
Have found no powerful spell to stay the tomb
When it doth summon them.—Thou, who didst love
To pour profusely o'er expanding minds
The nutriment of knowledge, and to lead
Young listening spirits to the love of Heaven,
How blessed is thy morn of days to rise
Where Knowledge hath no cloud, no obstacle,
No dark affinity,—and where that Faith
Which held cold rooting in this vale of clay
Shall bloom without one baleful branch to cast
A shadow o'er it,—and luxuriant bear
The glorious fruitage of Eternity! H.

Hartford, Conn.

From the American Spectator.

LINES WITH A LIBRARY TO THE COLONY OF LIBERIA.

Spirits of the classic dead,
Afric!—on thy shores we tread,
Gifts we bring, and treasures blest,
Wilt thou give us honor'd rest?
By old Egypt's glorious fame,
By Hamilcar's warrior-name,
By thy Delta's fruitful glebes,—
By the hundred-gated Thebes,
By ancient Learning's sacred tomb,
We charge thee, grant us fitting room.—
Heavy are the shades that roll
Pagan Afric!—o'er thy soul,—
Torturing is thy lot of care,
With thy mourning is despair.—
Like a pilgrim in the dust,
Spent with famine, parch'd with thirst,
We have heard thy wailing prayer,
Living bread to thee we bear,—
Water from a quenchless spring,
Hope in Christ, to thee we bring.
Hartford, Conn. H.

MISCELLANY.

From the Massachusetts Journal and Tribune.

WOMAN'S LOVE STRONG IN DEATH.

There is nothing more true than the homely old proverb that 'one half of the world don't know how the other half live.'

We think we are a happy and prosperous community, and that the blessings of life are very equally divided among us: and all this is very true; but there are instances of misery among us, known only to the searching eye of benevolence, the recital of which are enough to make the heart thrill with anguish. The following facts were related by an exellent lady, whose active exertions in the cause of charity, (not in the slightest degree impeded by the infirmities of declining years) deserve a statue. She was herself a witness of the scene of suffering, to which her kind heart and ready hand brought all the alleviation that circumstances would admit. Having heard that a poor Irish woman was dying in —— St. amid unusual sufferings and privations, she immediately went to the distressing scene—and a distressing scene it indeed was! The dying woman who three days before had given birth to an infant, was lying on the naked bed-cords, with nothing to rest her emciated limbs but a few bunches of hard shavings. She had had a bed; but her drunken husband had pulled it from under her to buy rum, to keep a *wake* over her dead baby. He and his companions were singing, swearing, carousing and fighting in an adjoining room, separated only by a thin partition. On the bedstead, with her feet thrown over the poor sufferer, lay a gigantic woman, senseless in liquor; the creature was mistress to the intoxicated husband. After such comforts as could be readily procured were given to the invalid, the lady who came to her relief urged her to have her cruel companion sent to the work-house. The patient wife begged and intreated that no complaint might be made of *him*. 'He *had* been' she said 'such an industrious man, such a kind husband—He was led astray by bad company, who made him believe they loved him better than she did; but she was sure he would reform. He *had* been such a good husband! If they sent him to the House of Correction, it would break his spirits and discourage him. She was *sure* he would reform.'

It would have been cruelty not to have listened to these urgent entreaties—and the husband was left unmolested.

The dying woman, being asked if she had no friends, whom she wished to see, mentioned a female friend, whom she had known in Ireland; the kindness of strangers sought out this friend, who hastened to the sufferer's bed side with the prompt affection of a good Irish heart. When undeprived by vice, what people on earth have warmer and better feelings than the Irish?

When the invalid was visited the next day, her female friend was with her, weeping bitterly, and sobbing, 'Och! and have I lived to see it come to this with her—and I not to know of the same! Och, why didn't they tell me it had come to this?'

The sufferer was weaker, and was evidently dying. With her skinny and trembling hand she tried to hold the sheet up to one of her temples, faltering out, in broken accents,' 'Don't say anything about it—Don't say—they will blame *him*.'

Poor fond creature! The temple she tried to cover was clotted with blood! Dying, as she was, she had been struck by her heard-hearted husband! And yet with the strong endurance of woman's love, she tried to the last to shield *him* from blame. He had been the beloved husband of her youth, and her heart *could* not rebel against him—poverty, insult, suffering, and cruelty—it braved them all, and loved on, even in death!

By a conversation with the female friend it was ascertained that the poor heart-broken wife had once, been a domestic in the family of an Irish nobleman with whom she was a great favorite, on account of her intelligence, and winning sweetness of disposition. By their kindness she was enabled to receive a much better education than usually falls to the lot of people in her condition. She married, and came to America with her husband, and the friend, who told her story. Whether her patrons approved of her union we know not—but it seems the husband behaved very well for a few years, and his wife was contented and happy. At last, he went away from home to work—he became acquainted with an abandoned woman, who soon enticed him to a familiarity with vice in every form.

He returned home a drunkard, and brought his dissolute companion with him. Tears, arguments, entreaties, and kind attentions availed nothing.—The patient wife had only to keep her heart from breaking as long as she could, for her children's sake. She gave birth to an infant.—As I have already said, the bed was dragged from under her to buy rum. Another bed was furnished by the hand of charity; and this the wretch insisted should be shared by himself and his drunken, shameless companion. The poor wife begged that her dying moments might not be disturbed. Her husband incited by his profligate companion, and enraged with intoxication, caught up a broken stool, and hurled it at the sufferer's head.

Some friend called in the aid of the police; but even after this last act of cruelty, the devoted wife wrote a note requesting that the complaint might be withdrawn from the Police Court,—stating that the charge against her husband had originated in mistake. Although this generous note was written with a weak and trembling hand, its correct and handsome style excited remark.

The last effort of her rapidly decaying strength was to hide the blood, which oozed from her wound, lest the visiters should blame *him*.——She died a few hours after.

From the Genius of Temperance.

A STRIKING CASE OF REFORMATION.

A correspondent has given us a detailed account of the reformation of a vender in New Jersey, who heard a part of Mr. Graham's lectures in that State. Our correspondent heard the relation from the vender himself, and gives it, as near as he can, in his own language.

"I have done with it," said he—"I have done with it forever. I have been the very Saul of opposition to the Temperance cause in this county. I have contemned it—I have ridiculed it. I have said every thing against it and its friends, and done all I could to prevent its success. Pamphlets, addresses, and sermons, almost without number have been sent to me on the subject, and I have read them and laughed at them, and treated them with contempt—my neighbors have talked to me, and I have ridiculed them. Nothing touched me—nothing shook my confidence at all, in the correctness of my course, and I was determined to sell spirits as long as I could make money by it. But I turned the Temperance addresses and sermons which I received for some good account for my own interest. I had a neighbor engaged in the sale of ardent spirits who was a member of the church. I knew if I could break up *his* selling, it would much increase *my* sale—so I took my addresses and sermons to him, and asked him to read them, which he did; and then I asked him, how he could be a Christian, and sell spirits, after reading them. My project succeeded. He quit the sale, and I got all his rum business!—but when others who sold spirits, out in the country, and who *bought of me*, talked of quitting the sale, I laughed at them, and persuaded them to stick to their business."

"Such," said he, "has been my opposition to the temperance cause, and such was the course I had fully determined to pursue; but Mr. Graham has converted me. I saw in his first lecture the direction and bearing of his course, and I determined to hear him through; but I was fully convinced by the time he had got through his third lecture, before he had said any thing particularly about ardent spirits. I went home from the third lecture and found my store full of men—most of them laboring men, who had come in, after their day's work, to spend a part of their wages for spirits; this was a scene which, till now, had pleased me; but now it made me shudder. The sight filled me with conviction of the injury I had been doing to my fellow creatures. I could not endure the sight, and turned around and went out into the field back. I burst into tears, and wept like a child. When I thought the store was cleared, I went in, and went to bed, but not to rest; I found it impossible to get to sleep. I was harassed all night with my conflict. On the one side were conviction and conscience—on the other, were interest and pride. I thought of all I had said and done against the Temperance cause—of all the sneers, and ridicule, and derision, which would come upon me if I quit the sale of spirits. I thought of the heavy sacrifice it would be to my interest; and it seemed impossible to stop selling. While, on the other hand, conviction and conscience goaded me to agony, and I found that I could never again sell spirits in peace. Thus did I struggle on, till near morning, when I came to the full resolution to abandon the sale of ardent spirits entirely and at once; and then I was able to get a little sleep."

This statement, adds our correspondent, was made with much fervency and feeling. The gentleman also said, that a number of others, whom nothing before had moved, had been equally affected. "At least 20," said he, "to my knowledge," and probably many more have quit the use of Tobacco in consequence of Mr. G's lectures. A distiller declared himself fully converted, and has come out warmly in favor of the Temperance cause."

THE STRAIGHT ROAD.

President N. once preached a discourse near Schenectady, in which he set forth the intense and eternal torments of the finally impenitent. One of the modern restorationists heard the discourse, and having "an itching palm" to show his knowledge of futurity and divine dispositions, he followed the President to the house, where he took tea after the exercises of the day where closed, and introduced himself by saying to Mr. N. "Well, Sir, I have been to hear you preach, and have come here to request you to prove your doctrine." "I thought I had proved it; for I took the Bible for testimony," was the reply. "Well I do not find any thing in my Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing." "What do you believe?" "Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment will be sent to hell, and remain there until the debt is paid," &c. Said Mr. N. "I have but a word to say to you; and first—for what did Christ die? And lastly—there is a straight road to heaven; but if you are determined to go round through hell, to get there I cannot help it." The man took his leave, but his mind was "ill at ease." *There is a straight road to Heaven*, still rang in his ears: he went home, read his Bible attentively, and was soon convinced of and acknowledged his error; and after a suitable time, united with the followers of the Lamb. [*West Int.*

From the Christian Index.

A LESSON FROM MY CHILD.

A few mornings since, I returned home from market with some fruit, which I placed in an adjoining room. I had scarcely taken my seat, when two of my little children came running to me, requesting to have some; and I accordingly gave them each a small portion. My little daughter, older than either of the two who had received their fruit, soon after presented herself, with the manifest design of receiving a part as well as the others. But, although it was evident that she wanted her pear, she hung around where I was without asking for it. On a moment's reflection I remembered the cause of her hesitation in asking. At family prayer the preceding evening, she had declined taking any part in the singing; and of this neglect expected to be reminded whenever an opportunity should be presented. I was confident, therefore, that she had an apprehension, that whenever she again asked me for any favor, she would be told of her untowardness in refusing to sing. She therefore, did not ask me for any of the fruit; and after remaining a short time went off without it.—This simple incident affected me much, and in turning it over in my mind, I found in it a picture of myself. If I am ever disinclined to the duty of prayer it is when conscious of something in my behaviour at which my heavenly Parent might justly feel disobliged. Having offended Him by neglects and omissions, I cease to resort to Him for favors. Perhaps some parent who can feel as I do may read this; and to such I commend this little memorandum.

A Father.

DEFECTIVE VISION.

According to Professor Beer, one of the most distinguished oculists of Europe, defective vision is very often the result of inattention to the preservation of the eyes during infancy and youth. By incautiously exposing the eyes of a young child to a glaring light, inflammation is very liable to be produced, with all its various train of specks, clouds, cataracts and partial or total blindness. If an infant be carried into the sunshine, or placed opposite a bright light, it instantly cries, from the irritation which the light occasions in its tender organs. Of this the ignorant nurse takes no account; but to quiet the fretfulness, as she terms it, of the child, increases the evil, by endeavouring to direct its attention to those surrounding objects which are the brightest and most dazzling. The very common practice of holding a candle, lamp, or mirror near an infant, to see it take notice, as it is called, is very often the cause of inflammation of the eyes, and loss of sight; or, if the infant escape these, it most probably has its vision permanently impaired, or its eyes strained into an incurable squint.

The Nuns of Mount Carmel, 24 in number, took their departure on the 13th of Sept. from Port Tobacco in Maryland, for Baltimore; after a residence there of upwards of forty years. They are the oldest order, and of the oldest standing in the United States; having established themselves here a few years after the American Independence, and during the troubles on the continent of Europe. Their old Convent is situated about two miles from this place, and was under a different regulation and discipline from any similar institution in this country. They live entirely secluded from the world, and have many *decorious* and *deprivations* not in use in other Nunneries. They are going to Baltimore to rid themselves of the charge of a large farm, a number of slaves, and to shelter themselves from the inclemency of the weather. Their present convent being built of wood, is now in a state of decay and dilapidation. They are of the order of "Mendicant Carmelites" of the Reform of St. Teresa. The original founders of the institution came from the English Convent at Antwerp, and have died here within the last two or three years.—*Port Tobacco paper.*

Belgian Emigration.—The Albany Advertiser states that Count Leon, his Countess, and his suite of 45 persons arrived there on Thursday, and would remain about a week, previous to their departure for the West. It is the intention of the Count to purchase a tract of land near Pittsburg, Pa. on which he and his dependents will locate. After he has purchased a tract, about two thousand persons from Belgium, will leave their homes and come to this country to settle on his estate. He is said to be worth about *five millions of dollars*, and his arrival may be hailed as most interesting to the prosperity of our western land, which will benefit to a great degree from his enterprise. The Count was opposed to the separation of Belgium from Holland, and has been a most strenuous opponent of the reception of a *foreign* Prince as Sovereign of that country. He is republican in his opinions, and we are satisfied he will make a good plain citizen.

From Judge Hopkinson's Oration before the Zelosophic Society.

The father of Daniel Webster was the cultivator of a few acres in a remote and obscure corner of the Union. He supported himself and his family by his personal labor; literally by the sweat of his brow. To a selfish and short-sighted view, his son was destined for no other employment, and, but his father reasoned as selfish and short-sighted parents do, he would have thought it to be time and money thrown away, to have given his son an education beyond the waste of his situation, and would have hurried him from his grammar and arithmetic, that he might have the benefit of his labor in the corn-field. But he neither reasoned nor acted thus. He afforded him the best and fullest instruction. What a harvest did this wise and excellent parent reap! When his son rose to the high eminence he occupies, with a heart overflowing with rapture, he could say—This is the fruit of the labor of my hands—this is the reward of my affection and care. The boy of the woods is the man of the nation; his fame and her fame spread together to every part of the civilized world. Who would deprive a son of the chance of such a distinction, for a year, more or less, at college? Who would deprive *himself* of the possibility of such a gratification, for a sordid calculation of the time and expense of such an education?

Aged Sinners.—Are such persons as these sufficiently regarded in the exertions and prayers of Christians? Within these few years, the proportional number of conversions among them seems to have been steadily increasing. The fact ought not to be forgotten or disregarded. An example was mentioned at a protracted meeting some time since, of a man of eighty years of age coming into a meeting of inquirers, to warn the young not to put off repentance till old age, as he had done; telling them they would then find it too late. The warning was awfully solemn; and at the time when the speaker himself was young, the conversion of a man of his years might have been deemed a miracle.

[*W. Recorder.*

Speak Louder.—A correspondent of the Albany Telegraph & Register complains that many who ask a blessing or return thanks at table, speak so low as to be heard with extreme difficulty, if to be heard at all. This is a fault quite too common; and there is another near of kin to it; speaking with monotonous rapidity. Is there not much reason to fear that this kind of worship passes for graceless homage before the all-seeing Eye? [*ib.*

RESTITUTION.

A letter of which the following is a copy, inclosing three dollars, was found a few days since, deposited in the Post Office in Aurora, directed to H. Burd, Esq., Postmaster.

"Here is two dollars, the principal, and one for interest, as near as I am able to get it. About eight years ago, it was obtained fraudulently, and now, Sir, it is restitution or Hell with me. N. B. It is for a counterfeit bill on Geneva Bank. Reform.

"H. Burd, *Aurora.*"

It was soon after the four-days meeting in Aurora, that the letter was found.

Some person has counted the words in the American Dictionary, (Webster's) and published the result in the New Haven Advertiser. In Vol. 1, from A to J inclusive are 34,299 words; Vol. 2 J to Z, 35,835; additions 80, making in all 70,205. The number of each letter is as follows:—S 7752, C 6622, P 5502, A 4926, D 4717, B 3877, R 3792, J 3565, M 3290, T 3253, U 3233, E 3055, F 3116, H 2842, G 2067, L 2017, W 1743, O 1654, V 1065, N 1063, J 530, Q 422, K 363, Y 150, Z 85, X 11.

The Friends: a true tale of Woe and Joy: from the East. Lincoln & Edmands, Boston. pp. 178. The following is the preface to the work:

The writer of the following pages has nothing more to say in their behalf, than that they contain the history of events and persons that are *real* in every respect, with the exception of the names. No art whatever has been employed, either to magnify the incidents, or to give them an undue coloring. A plain unvarnished tale is told—a tale that is strictly true—and a tale, the chief object of which is to show that Missionary Societies have not labored in vain. There is not an individual described in the volume who has not, in spiritual things, been more or less indebted to the first English Mission to the East.

ADVICE TO A YOUNG CHRISTIAN. 400 copies just received, for sale by WILLIAM HYDE, 134 Washington street.

VILLAGE HYMNS. Just received, a supply of Nettleton's Village Hymns, for conference and prayer meetings, which he will furnish to churches and religious societies by the dozen, at the lowest wholesale price. *Sept.* 28.

A CATECHISM OF NATURAL THEOLOGY. "Every house is builded by some man; but He that built all things is God." By J. Nichols, D. D., Pastor of the first Church in Portland, Me. Second Edition, with additions and improvements.

This edition is beautifully executed, on fine paper, with new engravings. Just published by WILLIAM HYDE, 134 Washington street. *Sept.* 28.

NEW BOOKS.

TAYLOR'S HOLY LIVING AND DYING: with Prayers, containing the Complete duty of a Christian. By Jeremy Taylor. To which is prefixed an introductory notice by an American Clergymen, and a memoir of the author.——A Sermon on the death of Jeremiah Evarts, Esq. Corresponding Secretary of the A. B. C. F. M., delivered in Andover, July, 1831. By Rev. Leonard Woods, D. D.

Lectures and Sermons, in two Volumes. By Rev. Henry C. Knight, A. M.

Library of Old English Prose Writers. Vol. second. Containing Sir Philip Sidney's Defence of Poesy, and Selden's Table Talk. For sale by PERKINS & MARVIN, 114 Washington street. *Sept.* 28.

HENRY'S COMMENTARY.—Just received at the Boston Bookstore, a further supply of this very valuable work, complete in 6 vols. Also the New Testament, separate in 2 vols., which will be sold to clergymen and theological students at *very low prices*, by WILLIAM HYDE, 134 Washington street. *Sept.* 28.

SCHAUFFLER'S SERMON.

A SERMON, preached in the Chapel of the Theological Seminary, Andover, Sept. 11, 1831, by William G. Schauffler, M. A., Abbot Resident in the Theological Seminary, Andover. Just published by PEIRCE & PARKER, 9 Cornhill. *Sept.* 28.

VALUABLE NEW PUBLICATIONS.

JUST published and for sale by CROCKER & BREWSTER, 47 Washington street,

HOLY LIVING AND DYING: with Prayers, containing the complete duty of a Christian. By Jeremy Taylor. To which is prefixed an Introductory Notice, by an American clergymen, and a memoir of the author.

The End and Essence of Sabbath School Teaching and Family Religious Instruction; in which the present defects in communicating Religious Knowledge to the Young, are investigated, and the Lesson System of Teaching the Scriptures is fully developed.

Lectures and Sermons, in two Vols., by Henry C. Knight, A. M. A Priest in the Protestant Episcopal Church.

A Selection of Hymns, adapted to the Devotions of the Closet, the Family, and the Social Circle; and containing subjects appropriate to the monthly concerts of Prayer for the success of missions and Sabbath Schools; and other special occasions. By Archibald Alexander, D. D., of the Theological Seminary, Princeton, N. J.

Professor Stuart's Grammar of the Hebrew Language, 4th edition, corrected and enlarged.

Stewart's Visit to the South Seas, with Scenes in Brazil, Peru, &c. 2 vols. 12mo.

The Christian Almanac, for the year 1832, by hundred, dozen or single copy.

Books in Press.—Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennet, Esq. deputed from the London Missionary Society to visit the various Stations in the South Sea Islands, China, India, &c., between the years 1821 and 1829. Compiled from Original Documents, by James Montgomery, Esq., author of the World before the Flood, and other Poems. In three Volumes.

The Book of the Priesthood, an Argument in three parts, by Thomas Shatten Sunderland.

The Pleasing Expository, or Select Passages from the New Testament: illustrated by Anecdotes.

Bates' Harmony of the Divine Attributes, with an Introductory Essay, and Life of the Author, by Dr. Alexander.

The Polymerian Edition of the New Testament, with a centre column, containing References, Explanatory Notes, &c. illustrated with Maps. This volume is of the size of the Greek Testament, Lexicon, &c.

Preparing for Publication.—A new edition, *condensed*, of Calmet's Dictionary of the Bible, by the late Charles Taylor, with the Fragments incorporated: Illustrated with Maps and numerous Engravings on Wood.—To be compared in One Volume, Imperial Octavo.

Rabenicrost's Pocket Dictionary of the German and English Languages. In two parts. By G. H. Noehden, LL. D. *Sept.* 28.

MUSIC FOR SCHOOLS.

THE JUVENILE LYRE, or Hymns and Songs, religious, moral and cheerful, set to appropriate Music. For the use of Primary and Common Schools. Just published by RICHARDSON, LORD & HOLBROOK, Washington street.

It will be recollected that the subject of this work was proposed, and its utility supported, by the Rev. Mr Woodbridge, in his Lecture delivered last summer before the American Institute. At his suggestion, and mostly from materials furnished by him, this work has been prepared by Messrs. Lowell Mason and E. Ives, gentlemen well known to the public as fully competent to perform the task. The Music is simple, chaste and beautiful, and admirably adapted to the purpose. Each air has a bass and harmony, and is equally adapted to the parlor and the school room. Many of the hymns and songs are translations from the German, especially for this work; some are selected, and a few original.

☞ It is but justice to Mr. Woodbridge, who takes such an interest in promoting the introduction of music into our schools, to state that he has no pecuniary interest whatever in this volume.

The following is a letter from the teacher of an Academy to the editor of the Annals of Education:

Very Dear Sir—The little Juvenile Lyre which you presented to me a few weeks since, seems so admirably calculated, by its use in schools, rightly to mould and direct the moral feelings of children, while they are still on the knee and amidst their childish sports, that I wish you to charge me with a copy of it, (for which I will account with you) and present to some teacher or other individual whom you may think will best estimate its merits. I do this with the hope that the individual who may receive it, after becoming acquainted with it, will give it to a third, a third to a fourth, and so on, promoting in this way its general circulation and use. So calculated is this little work to inspire an early devotional love of Natural Scenery, and thus, so calculated to keep the tender mind active between the periods of regular employment, on objects that have a tendency to refine the sensibilities of the heart, and so hinder the growth of the vile passions which the vain and foolish amusements of children promote, that I imagine every intelligent parent and teacher who will examine it will delight to see it used in schools and families. I do not think that the influence it may have on parents themselves ought to be disregarded in the estimate formed of it. Very respectfully, yours, &c. *Sept.* 28.

UNIVERSAL GEOGRAPHY.

THIS DAY is Published, the Fourth Edition of Woodbridge and Willard's Universal Geography, Ancient and Modern, adapted to the present state of the world. For the use of the higher Classes in Schools and Academies, and for private Libraries.

Embracing a description of the various Kingdoms and Republics; Provinces; Territories; States; Islands; Rivers; Seas; Lakes; Mountains; Deserts; Volcanoes; Falls; Cataracts. Also, the Races and Tribes of Man; their Languages; Civilization; Employment; Education; Religion; Government; National Power and Resources; Literary Institutions; Universities; Libraries; Manufactures and Arts; Buildings; Cities; Roads; Canals; Commerce; Inland Navigation; Minerals and Mineral Springs; Vegetables; Animals; Climates and Temperature throughout the known world. Accompanied by both Modern and Ancient Atlases.

Modern Geography, by William C. Woodbridge, Editor of the "Annals of Education," Author of "Rudiments of Geography for Schools."

Ancient Geography, by Emma Willard, Principal of the Troy Female Seminary.

The present (fourth,) edition has been improved by the addition of such recent information of changes, improvements, and discoveries, as have been deemed important. A new folio Map of England, Scotland and Ireland, a Map of the Pacific Ocean, a Chart of the principal Animals of the world, a Geological Map of Europe, and a view of the principal Sections of Canals in the United States, with several new engravings of Public Buildings, Cities, &c. have been added. The Maps of the four quarters of the Globe are from new and improved drawings, and it is believed will be found to possess *peculiar advantages*. The plan of this work, as also of the School Geography by the same author, (which is claimed to be original,) it is well known, has obtained the decided approbation of the most eminent Geographers and Teachers in Europe as well as in our own country. The following opinion of this work from the Rev. Joseph H. Harris, late of Cambridge University, England, President of Kings College, York, U. C. has been recently received by the Publishers.

"Allow me to return you my best thanks for the copy of your Universal Geography, and its accompanying Atlas—and if I may offer an opinion on their merits, I would characterise them as the most comprehensive, and best methodised, and therefore the most useful work, connected with the subject of Geography, that I have met with; not only admirably adapted to the purposes of instruction, but containing much to render them valuable as a reference at all times."

For sale by the principal Booksellers in the United States—In this city by CROCKER & BREWSTER, and CARTER, HENDEE & BABCOCK.

☞ In press—the *fourteenth* Edition of "Woodbridge's Rudiments of Geography and Atlas," for Schools, with new and improved drawings of the Maps for the Atlas and other important additions. *Sept.* 21.

NARRATIVE of SURPRISING CONVERSIONS

BY President Edwards, with Prefaces by Dr. Watts and Dr. Guyse, of London, and by the Boston Ministers. For sale at JAMES LORING'S Bookstore, No. 132 Washington street. Rev. Sereno E. Dwight, the Editor of the edition of Edward's Works recently published, in ten volumes octavo, in noticing the above narrative thus remarks:

"This work was the first of a series of publications from Mr. Edwards, intended to explain the nature and effects of saving conversion, and the nature of a genuine work of the Holy Spirit in a community. As a religious Narrative, it is one of the most interesting I have hitherto met with; having all that exactness of description and vividness of coloring, which attend the account of an eye witness, when drawn up, not from recollection, but in the very passing of the scenes which he describes. It proved a most useful and seasonable publication. For a long period, revivals of religion had been chiefly unknown, both in Great Britain and on the continent of Europe. The Church at large, had generously ceased to expect events of this nature, regarding them as confined to apostolic times, and to the ultimate triumphs of Christianity; and appear to have entertained very imperfect views of their causes, their nature, and the manner in which they ought to be regarded. In no previous publication, had these important subjects been adequately explained. The particular event which Mr. Edwards had the privilege of recording, viewed as a remarkable work of divine grace, has, to this day, scarcely a parallel in the modern annals of the church. His own views of these subjects were alike removed from the apathy of unbelief, and the wildness of enthusiasm: they were derived not merely from his familiarity with the facts, but from just conceptions of the intellectual and moral faculties of man, and from a thorough knowledge of the word of God. And while the Narrative of Surprising Conversions served to inspire the Church at large with a new and higher kind of faith and hope and zeal, it also proved a safe director of their views and their conduct. In a short time it was extensively circulated, both in England and Scotland; and in the latter country, its diffusion was speedily followed by salutary and important consequences." *S.* 21.

ANNALS OF EDUCATION AND EDUCATION REPORTER.

BY an arrangement with the Proprietor of that paper, the *Education Reporter* has been united with the *Annals of Education*, with the hope that this work, which was *the first* established, and is now the *only periodical on education* in this country, may receive such support as will place it on a *permanent basis*. While Germany has *more than twenty* periodicals on Education, it will be extraordinary if the United States cannot maintain *one*.

All books on education sent to the Editor, will receive due notice. Advertisements relating to education will be inserted on the cover, on the usual terms, if forwarded to the publishers, CARTER, HENDEE & BABCOCK.

Boston, Sept. 8, 1831.

In an Address to the teachers and inhabitants of school districts, the Superintendent of Common Schools in the State of New-York, observes:

This work, (the American Journal of Education) is continued by the title of "Annals of Education and Instruction," and is conducted by Wm. C. Woodbridge, the author of the School Geography, which bears his name. The Annals of Education is issued every month; each number containing about 40 or 50 pages, at $3 a year in advance, or $3,50 at the end of the year. This work contains much valuable information in regard to improvements in schools, and in the modes of instruction; and its introduction into *every school district* would have a favorable influence, in furnishing new views on the subject of instruction, and in improving the standard of education in common schools.

From Roberts Vaux, Esq. of Philadelphia.

This journal has been considered so useful to the *practical teacher* as to induce the Board of Controllers of the public schools of this District, to furnish it for the information of the instructers under their direction for some time past.

The Revue Encyclopedique, one of the principal literary journals of Paris, says:

The prospectus of this Journal, entitled "Address of the Editor," ought to be read and meditated on in Europe as well as in America.—The best interests of humanity are founded on the results of Education. The "American Annals" may therefore expect the most favorable reception in Europe as well as in the U. States.

The London Examiner says:

The object of the American Annals is to diffuse a knowledge of the science and practice of education, by giving publicity to the various plans, both public and private, which have been adopted or agitated in Europe and America. We are much pleased with the candor and liberality which the three numbers before us display. The work is certainly one of the best we have seen.

The New York Daily Advertiser remarks:

In one point this work differs from much that we see published on this subject. It does not present mere theories, or even those which have been tested by single experiments; but those which have been examined and tried for years, in countries and institutions where education has been a subject of scientific inquiry, and long experiment. In this view, the Annals is a work of peculiar value to the *practical teacher.* 4w. *Sept.* 14.

FALL GOODS.

E. P. MACKINTIRE, & CO., have received a part of their fall supply of Fresh Goods. Selected from recent Importations in New York and Boston.

Among which are—30 pieces Superfine and low priced BROADCLOTHS and CASSIMERES.

150 pieces Merinos, Circassians and Bombazets, Rob Roy Scotch and Jaclare Plaids—8-4 Rob Roy Cloths—6-4 7-4 and 8-4 Merino, Thibet, and Worsted Shawls. Elegant French and London Prints.—Plain and Fig'd Bk. and Col'd. Gro de Naples, Lustring and Florence Silks. A large assortment Fancy Hdkfs, Fancy Hosiery—Kid and Beaver Glovers, &c., &c.

Also,—20 packages American Manufactured Woolen and Cotton Goods—all which are offered as wholesale or retail, for a small advance, for cash or credit, at 28 Main street.

Charlestown, Sept. 28. 6w.

NEW ENGLAND PRIMER.

A NEW Stereotyped edition, (handsomely bound in Cloth,) is just published, and for sale by

John Punchard, 25 *Cornhill*, Low Market street.

BADGER'S WEEKLY MESSENGER.

PUBLISHED in New York by the former editor of Zion's Herald and Christian Advocate & Journal. Price Two Dollars and Fifty cents per year. Subscriptions received by Whitney & Wise, at their Bookstore, 21 & 2 Cornhill, where specimens may be seen. *Sept.* 21

PEW IN OLD SOUTH CHURCH.

ON MONDAY, October 17, at half past 3 o'clock, on the premises, will be sold at Auction, to close the estate of the late Mr. William Homes, Pew No. 82, situated in the broad aisle of the Old South, and considered one of the best Pews in that church. C. C. Beamas, *Auctioneer.* *Sept.* 21.

THOMAS P. CUSHING,

No. 5 Kilby street,

OFFERS for sale, at low rates, *for Cash, or on short approved Credit*, a very complete assortment of Staple and Fancy Goods, of the latest styles, well adapted to both town and country trade. *Sept.* 14.

HARD WARE.

No. 34 *Union street.*

HOMES & HOMER have received by the Ships George, Dover, Olive and Eliza and Liverpool from Liverpool and Elizabeth, from Bremen, a general assortment of CUTLERY AND HARD WARE GOODS, which they offer for sale on good terms, for Cash or Credit. *Sept.* 14.

WANTED,

TO superintend the female department of an Academy in the vicinity of Boston, a LADY, who, in addition to a solid branches of female education, can instruct in music, and take charge of an Organ on the Sabbath.—A Lady of evangelical principles, possessing such qualifications, may hear of an eligible situation by applying to the editors of this paper. *Sept.* 21

BOARD WANTED.

A GENTLEMAN AND HIS WIFE wishes board in a respectable private family—within ten minutes walk of State street—such a family having two rooms to spare will please apply at this office; a religious family would be preferred, and it is hoped would prove mutually advantageous. 3w. *Sept.* 7

FRANKLIN INSURANCE COMPANY.

THE Franklin Insurance Company give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is all paid in, and invested according to law; and that they make Insurance against

FIRE

on Buildings, Merchandise and other property.

They also insure on MARINE RISKS, to an amount not exceeding *Thirty Thousand Dollars* on any one risk. *Office No.* 44, *State Street, Boston.*

Francis Welch, *President.*

Joseph Ward, *Sec'ry.* 25w. *Sept.* 7, 1831